The Improvement Era



June Comes Again
SEE PAGE 322

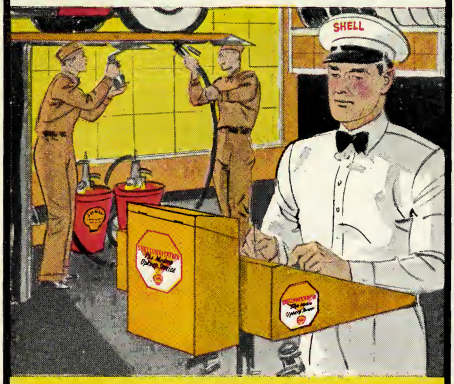
JUNE, 1939
VOLUME 42 NUMBER 6
RETURN POSTAGE GUARANTEED
SALT LAKE CITY, UTAH

TWO THINGS TO DO—



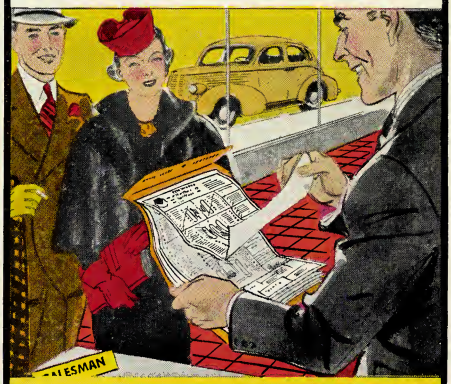
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JUNE, 1939

VOLUME 42 NUMBER 6

"THE VOICE OF THE CHURCH"

OFFICIAL ORGAN OF THE PRIESTHOOD QUORUMS, MUTUAL IMPROVEMENT ASSOCIATIONS, DEPARTMENT OF EDUCATION, MUSIC COMMITTEE, WARD TEACHERS, AND OTHER AGENCIES OF THE CHURCH OF JESUS CHRIST OF LATTER-DAY SAINTS.

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The Cover

JUNE, with its brides, commencements, and new beginnings, symbolizes many things. This young family group represents a Church ideal, an M Men-Gleaner ideal, with its strong note of that family relationship which endures through time and beyond time. "June comes again" means also that June Conference comes again, with its gathering of the leisure-time forces of the Church.

This photograph is another in a series depicting simplicity, beauty, and symbolism, which the M. I. A. and the *Era* are encouraging amateur photographers to achieve in the pursuit of their hobby and through contest participation.

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EXECUTIVE AND EDITORIAL OFFICES:

50 North Main Street, Salt Lake City, Utah

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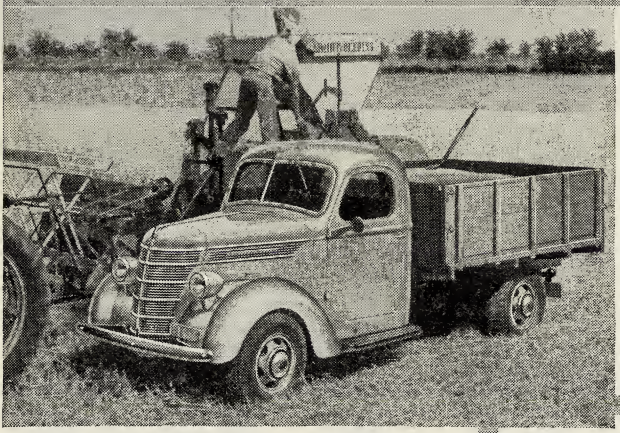
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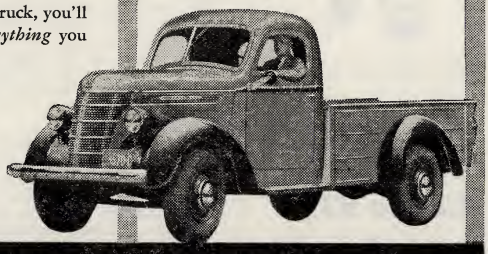
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Exploring the Universe

By FRANKLIN S. HARRIS, JR.

IN THE last thirty years, due to scientific research resulting in improved lamps, the amount of light for the same number of watts of electrical energy has greatly increased so that from a 60 watt lamp, for example, two-thirds more light is now given off.

IT HAS been found that in 95 per cent of the lightning strokes, the ground is electrically positive with respect to the cloud.

THE effects of noise, medically and economically, learned by a committee of the American Medical Association, are important. Deafness,



nervous and emotional disorders, excessive fatigue, changes in blood pressure, heart rhythm, and digestive disturbances may all be caused by noise. Though unexpected noises are distracting in routine work, sustained noises of the same loudness reduce production by 7 to 8 per cent.

EVEN almost negligible amounts of nicotine, whether smoked in cigarets or injected into the veins, cause fatigue in many persons, Dr. Harry Louis Segal, of the University of Rochester Medical School, found as the result of a series of careful experiments on cigarets and fatigue.

ANOTHER instance of where research on atoms in pure science has found use, is in artificial radioactivity. By making elements radioactive with the "atom-smashing" cyclotrons it has been found that a drink of radioactive salt water shows in the finger-tips in about 20 minutes, going via the blood. This method is already being used to test the rate of blood circulation in patients with heart ailments. Radioactive sodium phosphate may be a potent weapon against leukemia, the disease of the white cells of the blood. Patients taking this treatment are kept well, but

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Exploring the Universe

it is not yet known whether a permanent cure can be effected.

A BAT for softball is now made of an aluminum alloy. It is said to have good resiliency, will neither sting the hands no matter how held nor break in use. It can drive a ball as far as a wooden bat.

MERCURY switches have been adapted for electrical appliances. They are silent, long-lasting, have no springs or blades to wear out and no contacts to deteriorate. The switches are glass tubes partly filled with liquid mercury. The switch is closed by tipping the tube.

A NEW line of labels with a new adhesiveness sticks without wetting to any smooth non-porous surface, such as glass, metals, or plastics, yet can be pulled off without leaving a trace.

THERE is a living fish line, a common British sea-worm, the Nemertes, which measures anything from a few inches to 90 feet in length. The "line" when reeled in resembles a solid lump of calf's liver. If a fish, however, comes within touch of its suctorial mouth, a great change takes place: the liver-like lump becomes a long unbreakable line that "plays" the fish until the fish is exhausted.

GOLD-PLATED silk fabric of good quality can be made now at no greater cost than ordinary good silk, since only a very thin layer of gold is necessary.

IN A motor turning over at 2,400 revolutions per minute, each piston in the motor is moving about a third of a mile a minute, in addition to changing direction four times for each explosion.

AT A time of year when icebergs are threatening the ocean steamship lanes it might seem that the farther north one would go the more icebergs one would see. Actually no one has ever seen an iceberg within 300 miles of the North Pole, and but few within 600 miles, the reason being that icebergs are formed by glaciers on land which break off into the sea.

TO COMBINE the many sounds necessary in a sound picture, as many as a dozen or more different sound tracks may be combined electrically onto a single sound track with the right volume for each sound. Thus there may be one track of dialogue, several for musical background, the rest for special effects such as horses' hoofs, sound of running water, etc.



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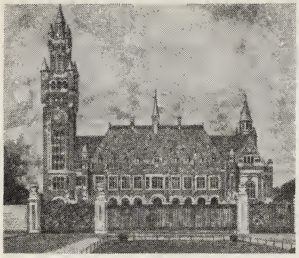
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At the HAGUE

BY

FRANKLIN J. MURDOCK

President of the Netherlands Mission

NICHOLAS, Tsar of Russia, called the first Peace Conference, which was held at the Hague in the "House in the Wood" in 1898, and there the permanent Court of Arbitration was founded.

Andrew Carnegie conceived the idea in 1902 of putting funds at the disposal of the Court to establish a library. After consultation with the Dutch Minister at Washington, he extended his plan and gave to the Dutch Government a sum of no less than three million, seven hundred and fifty thousand guilders ($2,015,625) for the erection of a palace to house the permanent Court of Arbitration. The library, which originally was intended to be at the disposal of the Court only, has now become a public institution. It is known today as the Palace of Peace.

Almost within its shadow are the headquarters of the Church of Jesus Christ of Latter-day Saints for the Netherlands, busily engaged in spreading peace. Every Friday evening on the Laan van Poot, friends and investigators listen to the new recordings of the "Fullness of Times" and the world famous Tabernacle Choir and Organ. The hour service is conducted in English under the direction of President Franklin J. Murdock. It is estimated that every third person in the Hague speaks or understands English and these meetings are making many worthwhile contacts for the Church.

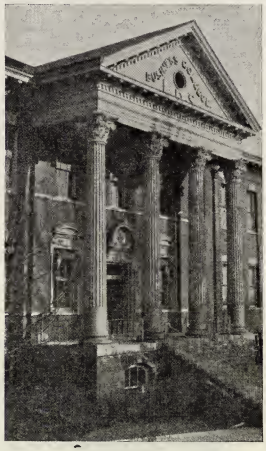
Recently the Director of the Dutch Broadcasting Systems requested the services of four of our missionaries in broadcasting short wave programs of interesting incidents in Dutch history to the World's Fair in New York City. Because of their American voices, they will be used in a series of ten broadcasts during the spring and summer months. The following Elders have been chosen and have already taken part in two broadcasts: Harold Hoopes from Brigham City, Utah; J. Robert Kest from Oakland, California; Howard Draper from Wellington, Utah; and Adrian Dalebout from Ogden, Utah.

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Astounding Facts ABOUT TOBACCO

M. R. FERRIS, in *Health Culture*, has tabulated the following data relative to the hazard of tobacco using:

There is enough nicotine in the average cigar to kill two normal men.

It is estimated that one-third of all loss by fire is caused by tobacco.

A leech is instantly killed when it sucks the blood of an habitual smoker.

2700 Americans begin the tobacco habit each day.

Our tobacco expense is greater than the cost of maintaining the United States government.

The annual tobacco expense in the United States would build seven Panama canals.

Our annual tobacco bill amounts to twenty-five dollars per capita in the United States.

The tobacco habit was begun in America, and has extended to every nation on earth.

In Russia, Turkey, and Persia, the use of tobacco has been at times punishable by death.

In four hundred years the tobacco habit has fastened itself upon about half the population of the world.

Babies have been killed by breathing the tobacco smoke with which a smoker filled an unventilated room.

Connie Mack, the famous baseball hero, made it a rule never to employ baseball league men who use tobacco.

Prussic acid is the only substance more poisonous than nicotine.—M. Orfila, President Paris Medical Academy.

Six Canadian insurance companies find the mortality rate of smokers increases in about the same proportion as that of drinkers.

Clark College honors were granted in athletics and scholarship to smokers and non-smokers, in the ratio of 16 to 58.

Tobacco has been known to produce a nervous condition similar to delirium tremens. Physicians call it tobacco tremens.

The Indians used to poison their arrows by dipping them into nicotine, thereby causing convulsions and often death from arrow wounds.

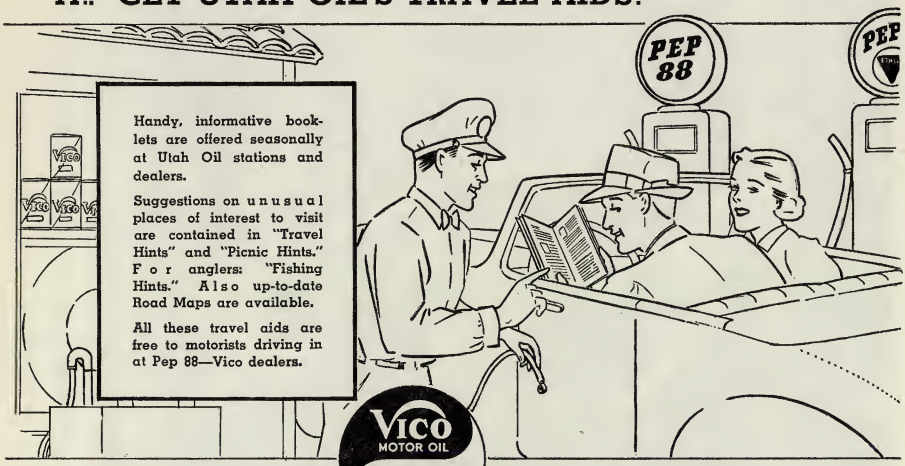
Statistics indicate that 26,000 sufferers of pneumonia die annually in the United States who would recover were they not addicted to tobacco.

During nine years' study of students at Yale, it was found that the lung capacity of non-smokers developed 77 per cent more than that of smokers.

Toxic anginas (heart disease, caused by poison) are most frequently caused by tobacco.—Dr. Alexander Lambert, in Tice's *Practice of Medicine.*

Many heavy drinkers who are trying hopelessly to cease their periodic sprees, are merely victims of chronic tobacco poisoning.—Dr. Alexander Lambert.—Reprinted from *Illinois Medical Journal,* by permission.

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Photograph by Wayne B. Hales.

By
EDNA S.
DUSTIN

PRAYER FOR A YOUNG GIRL

DEAR God, her lovely eyes have not yet felt
The disillusionment of acrid tears;
They see the orchid east at morning melt
Into a Dresden blue as day appears;
They watch the rainbow give its pastel hues
To flowers through its dancing drops of rain;
In muddy pools they see a patch of blue,
As day's bright torch paints up the sky again.

SHE does not know dark clouds first mask in white;
She only sees their whiteness mount the sky,
And as she nears her summer—fold Thy light
Around her, Lord, till somber clouds pass by.
And as her springtime lasts so short a while,
Please, let youth's faith shine ever in her smile.

The EDITOR'S PAGE

Knowing and Doing

By PRESIDENT HEBER J. GRANT

IF WE FAIL TO PUT OUR KNOWLEDGE INTO ACTUAL PRACTICE WE ARE MAKING A FAILURE OF LIFE.

I THINK there is nothing finer that I have ever received in my life from anyone than a statement that I received from my nearest and dearest friend, who was not a member of the Church, when he wrote a letter to me from London, asking about Brother Anthony W. Ivins—what had become of him? This man came to my mother's home when I was a little boy. He afterwards came and boarded with us, and later came with his wife. His first child was born in our home. He was the best friend without any exception that I ever had outside of the Church, and he was a loyal, true friend to our people.

He said: "I have often said to my wife, 'The day will come when these two boys, Anthony W. Ivins and Heber J. Grant, will be at the head of the Mormon Church; it is in them.' You are an Apostle and the president of several companies, but I have never heard of your cousin, and really I expected him to outshine you."

I wrote back and said: "Colonel, your judgment is good. When I was made an Apostle I told my wife and my mother that I could not understand why my cousin was not chosen, that he had forgotten more than I ever knew.

"When we secured Statehood I received a telegram from the Democratic State Convention, asking, 'Where can we find Anthony Ivins? We will give him his choice to be nominated for the first Congressman, now that we have Statehood, or the first Governor.' I answered: 'He is on the Kaibab Mountain selling the cattle, horses, and property of his company; he has accepted a call of the Church to go to Mexico.' And if there is any one place more than another that he does not want to go to, that place is Mexico. He has burned his bridges, has sold his ranch and his home, and nothing in the world would tempt him to stay here until he is called back again. Afterwards, to show that your judgment is good, Colonel, they offered the governorship to me. I told the gentleman, Heber M. Wells, who was nominated by the Republican party: 'Here is a telegram that may interest you,' and showed the telegram to him. He said: 'All right, Heber, if you want that job I shall resign and campaign for you. What little I have in the world you helped me to obtain. I feel under obligations to you.' I said: 'I will let you know later.' "

I showed the telegram to President Woodruff. Those of you who knew Brother Woodruff know that he did not speak very slowly. He said to me: "Why do you bother me with your telegram? Haven't you enough sense as an Apostle of the Lord Jesus Christ to answer your own telegram, without bothering the President of the Church?"

I said: "Thanks. Thanks. If you wanted me to run for this position you would have said so. Good day."

I said, I will send a telegram, as follows: "It will be a personal favor to me if my name is not brought before the convention." And it never was.

I wanted that position awfully bad, but I have never seen the day since I became the President of the Tooele Stake of Zion, at the time I was not yet twenty-four years of age, when I did not want to know what the President of the Church wanted, and what the leading officials of the Church wanted me to do, and that I did not want to do whatever they would have me do, no matter what my personal likes or dislikes might be. I have sacrificed my own financial prospects to a great extent, among the prospects being the one this dear friend of mine offered me, a little job of $40,000 a year when the Church was making me an allowance in tithing office orders of $3,600.

My friend answered back and said: "My dear Heber, your nice long letter of the 10th came duly to hand. Of course you know, aside from the long and intimate personal friendship we have had together, how much I have always been impressed with the genuineness and the sincerity of the men and women who hold your faith. Many times and oft I have said in conversation that the only religious people I know who lived up to their professions are the Mormons of Utah. This is true. This it is that inspires respect even where there is a total absence of belief in the doctrines of the Church. Your people carry their beliefs into daily life and acts as if they think there is something in them. I cannot see how, as a sensible person, if I had the faith to start with, I could do otherwise. For if there is *anything* in a belief which involves an eternity of future existence, there is *everything*."

And he drew a big black line under the words *anything* and *everything*.

"If there is anything in a belief which involves an eternity of future existence there is everything." That statement is an absolute fact.

I wrote the Colonel: "It is a fact; it is not a mere belief. The promise of the Savior was, that if any man would do the will of the Father he should know of the doctrine, whether it be of God or of man, and we Latter-day Saints know of the doctrine."

But faith and knowledge without practice are of no value. All the knowledge in the world would not amount to anything unless we put that knowledge into actual practice. We are the architects and builders of our lives, and if we fail to put our knowledge into actual practice and do the duties that devolve upon us we are making a failure of life.

8 POINTS OF LEADERSHIP

By DR. JOHN A. WIDTSOE
Of the Council of the Twelve

An organization may be wealthy and possess great means, but if its leadership is weak, neither wealth nor means of any kind will save it.

IF AN ORGANIZATION FAILS, LET THE BLAME BE CHARGED WHERE IT BELONGS—NOT TO PHYSICAL CONDITIONS, BUT TO LEADERSHIP.

LEADERSHIP is the most important subject everywhere in the world, but especially important among Latter-day Saints, for we have no trained ministry in the Church, in the generally understood sense. Most of us, however, have opportunities for leadership at one time or another, and we all need to know something about leadership—what it is, what it means, how it may be acquired. It is possible that there is no greater need before the Church in its organized capacity at the present time, since it is growing so rapidly.

May I call attention to this fact: organization always implies leadership. Wherever we have organization, we must have leadership. Civilization itself is characterized by organization, and in any civilized community we need leadership.

The leadership of any organization determines the height to which that organization may rise. An organization may be wealthy and possess great means, but, if the leadership is weak, neither wealth nor means of any kind will save it. The growth and development of an organization depend primarily upon its leadership. Whether it be in a ward organization, stake organization, or in the General Board, the degree of success in service of the organization is but a reflection of the character of its leadership. If a ward M. I. A. fails, let the blame be attached where it belongs: to leadership—not to the program, not to the physical conditions that surround the ward—but directly to the leadership. Precisely the same thing may be said about a stake organization.



AT THE M. I. A. annual conference, June, 1938, in the Tabernacle, Salt Lake City, Dr. Widtsoe outlined some of the important characteristics of leadership in the Church. Requests for outlines of this talk have prompted the executives of the Mutual Improvement Associations to ask for its reprinting at this time as a preface to the coming June Conference. While the message was directed primarily to M. I. A. workers, its fundamental principles apply to the leadership of the Church, in whatever phase of its varied activities.

Emphasis must be placed on this thought because it is so important. The M. I. A., the Sunday School, or any other organization is but the lengthening shadow of those who preside over it in a general, stake, or ward capacity. Certainly, leadership is of great importance to us.

A leader is one who shows the way for the organization to travel. He has a chart, or should have one, and travels along that chart. But he does more than that. He not only shows the way, but is also the one who guides. His hand must be on the steering wheel. Since he points the way in which the organization is to move, in what direction, when to turn this corner, when to go straightforward, when to retreat, perhaps, he is a guide.

The leader also, in addition to these things, is a pace-setter. Some move rapidly; some move slowly; and that depends upon the leader. He must set the pace.

In the M. I. A. organization the leader is the one who carries out the program. That is his business. The program is given, and the leader sees to it that the program is carried out.

Leaders are not always born. Some men are born to leadership, but leadership may be acquired. Leadership may be achieved like anything else that men want upon the face of the earth.

Now to point out some of the things which characterize leaders, and how necessary qualifications may be achieved by a person who finds himself occupying a position of leadership.

THE MARK OF FAITH

FIRST of all, a leader may be recognized by the fact that he has faith. No man, no woman ever rose to leadership in the world without possessing faith.

The M. I. A. leader must have faith in the M. I. A. cause, must have a true conviction that the work itself is divinely inspired, that the Mutual Improvement Association is part of a great program for the salvation, the benefit, and the redemption of mankind. Unless he has that

faith, he can in no wise become a leader. He fails at the very beginning. Therefore, he must have faith in God and faith in the Church, faith in the M. I. A., and faith in his fellow men. Perhaps this last needs to be emphasized more than any other type of faith for leadership.

The leader must believe in his fellow men. He must trust them. Once in a while we find leaders without that faith who attempt to do everything themselves. "Here is the program. I am the president of Mutual. I must do it. My counselors can't do it. The secretary can't do it." He is weak in faith, because faith in God, to a certain extent, implies faith in the children of God. We are all images of Him. We must have faith in our fellow men, that within them lie powers that enable them to accomplish the tasks that may be required of them.

A leader must also have faith in himself. Faith in God; faith in one's fellow men; and we must have faith in ourselves. If I am called to leadership, if this is God's work, and I am an image of God, then I have faith in myself to enable me to accomplish the work to which I have been called and which I am required to do. The man who has faith becomes optimistic. He is hopeful. The man who has fear cannot accomplish great things. So faith, if it is true faith, well-founded faith, makes a hopeful, an optimistic individual. He tackles his work without fear and goes on to victory. The man that has faith sees possibilities; the man without faith sees impossibilities. There is a simple distinction between men of faith and men who are not possessed of faith. The man with faith says the thing can be accomplished. The man without faith shakes his head and says it can't be done. So faith is very important as one mark of the leader.

I might go into faith in the history of the world. Brigham Young and his pioneer company—do you think there wasn't faith in their hearts? They knew it could be done. They knew they would find the place, and having found it, they knew they would settle there successfully and build up the Kingdom of God. The Israelites, weak, emaciated, poverty-stricken, but full of faith, men of God, marched around the walls of Jericho, and the walls fell and the city was taken.

To become great leaders men and women must achieve faith.

The Mark of Love

The second mark of leadership is closely allied to faith. It is not sufficient to have faith in a cause. One must love it. Love is quite as important as faith. Once in a while we do find men who say, "Yes, this is of the Lord. This M. I. A. came out of divine inspiration," and yet there is no burning love for the cause. Faith without love is largely powerless. Faith with love becomes powerful. We must love the work—love to do that which is required of us, find joy in it, find ecstacy in it. Cold, heartless, icy presiding officers are not leaders. The dignified, removed, distant presiding officer is not a leader. You feel the presence of a leader near you. Your presiding officer sits in the presiding seat, but the love in him touches the heart of everyone, and there is a loving response and all the benefits that love can yield are felt by all concerned. That is the second mark of the leader.

The Mark of Understanding

The third mark of a leader is understanding. Without understanding the program itself, faith and love will fail. M. I. A. workers must acquire knowledge of it. As leaders they must be the first to read the Manuals. The leader must know the rules and regulations. The leader must inform himself about the program. It is a stupid leader who thinks that faith and love alone will make him a leader. He must inform himself by studying the program. The men who *know* direct the world. Knowledge of the subject is coupled with love and faith in the man who is going to rise to leadership.

The Mark of Industry

The fourth mark of leadership I shall call persistent industry. "Labor is life," said the poet, truthfully. Without effort, without labor, without industry, without persistence in the doing, we are not going to achieve leadership. Labor leads to knowledge; knowledge leads to love; love leads to faith. We can reverse that. Faith leads to love; love impels you to seek knowledge; and the love of knowledge makes men work to seek knowledge persistently.

We have a fine example in our Church today of what I mean by persistent industry—the man whom we support and revere and sustain, the Prophet of God, the mouthpiece of God. At the present time President Grant is as fine an example of persistent effort as we have. By undertaking this, undertaking that, by sheer industry and determination he has risen to success in what he undertook.

And so we may ask of a leader—has he faith? Does he love his fellow men? Does he understand the organization of the Gospel? Is he forever working on it?

Now, the man who is persistent in his industry does one thing many leaders fail to do, and therefore they fail. He plans ahead. He knows today what he is going to do tomorrow. He knows this week what the M. I. A. will do next week. There is no greater danger if one wants to achieve leadership in the M. I. A. work than to wait until Tuesday evening, within a half hour before meeting time to figure and plan for the evening's work. One must plan ahead, a long time ahead, and plan ahead until when the moment arrives everything is set and fixed in his mind. He knows what it is all about. Then he takes hold of the program. He directs, conducts, and makes it come out properly. That needs preparation, of course. You go into a Mutual Improvement Association and find a teacher apologizing for the fact that the cows haven't been milked and therefore he hadn't prepared the lesson. He is not built for leadership and is not trying to achieve leadership. Does he prepare a week in advance or thirty minutes in advance? That is the test.

The Mark of Self-Effacement

A fifth mark of leadership is that the leader must be self-effacing. Self-effacement is indispensable in the true leader. He must put himself in the background. He must not covet the chief seat in the congregation. He must be willing to let someone else who is helpful take the front seat. He must be generous and thoughtful of his associates. Great leaders are always thinking in terms of their helpers and fellow workers, attempting to assist them, to build them as worthy helpers in a great cause.

Self-forgetfulness is one of the great virtues in humanity, whether in leaders or followers. To set oneself aside in the cause brings a man very near to the spirit of God. A leader must think only in terms of the cause. All his strength, all his power must be given to the ful-

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UTAH'S PIONEER WOMEN DOCTORS

By CLAIRE WILCOX NOALL

Dr. Mary Emma Van Schoonhoven



DR. "VAN" AS A YOUNG GIRL JUST BEFORE SHE LEFT NAUVOO.

MARY EMMA VAN SCHOONHOVEN looked at the four walls of her small house as if she would burst their bleak confines. Bleak! Not because her surroundings lacked gentility, but because her spirit thrashed against their narrow restraint. She had been a nurse; she was now a midwife. But there was another goal to be attained—medicine.

Mary Emma was a woman of infinite charm and refinement. To be in her presence was to partake of her kindly nature. To ask for her advice was to receive the benefit of her wisdom and good judgment. Perhaps one reason she possessed this feeling of sympathy toward all mankind was because she was called upon to exercise it in her immediate surroundings, and because she herself felt the need of a strength greater than her own with which to meet the problems of her daily life.

Gilbert, her husband, was a man of staunch character and fine feeling. But into their home he brought an element of the frontier. His calling led him into a strange environment for a Mormon—driving the Overland Stage to and from Salt Lake City into the very heart of the fabulous mining districts of the West. True freighting, the transport of goods and luggage, was an industry widely and profitably followed by many Mormons. But to drive the Overland Stage, which carried passengers and the precious cargo of mail, silver, and gold was something yet again.

The mines kept the Overland Stage in operation for many years after the last spike had linked the East and West with bands of steel. Six horses could climb a grade up which no steam engine could toil. The great coaches, rocking on their tough bands of pliant leather, interlaced the remote districts hidden in the far glens of the Rocky Mountains. But Gilbert's kind of life did not favor a gentle wife and a growing son, nor a man's daughters.

At last Mary Emma was faced with a problem which could no longer be ignored. She felt that the children's salvation depended upon a change in their lives. However, she would make no untoward gesture against her husband. She adored him. True, she was never free from financial anxiety; a driver's salary could easily be consumed along the way of the Overland itself. But though she had always worked in order to help in the support of the family, she harbored no resentment toward Gib on that account. Now, however, within her heart, in addition to the anxiety over her children, the other thought had made itself irresistibly felt. She must advance beyond nursing and midwifery. How compelling was the desire to study medicine! How she longed to enter *a large room!* Still, aptly coupled though the two aspects of her restlessness might have been, she could not quite crystallize either to the point of action.

"Ah, me," she said with a sigh, thinking of Gib, her husband—that very evening they were to attend a ball—"he's a fine man, as fine as one can well be, and pretty near as good. . . . But what of the example for our boy? I could go away . . . I would have to go to another city for a medical education . . . I could take him with me. . . . But I can't leave. I can't. . . . What would become of Gib if I should forsake him even for a little while? . ."

As she considered her problem she thought of her widowed mother's experience in fending for herself and her children. But a few days after the death of Mary's father, John P. Greene, in Nauvoo, Illinois, her mother went to work to earn the daily bread for his children. He was a widower with a large family when she married him. He had been city marshal of Nauvoo and brother-in-law to Brigham Young, but President Young assigned the outfit which her mother had worked so hard to procure, and with which she had expected to start for the Promised Land, to others whose presence he considered more necessary in the Valley. "But mother wasn't shocked," Mary Emma's thoughts ran on. "She knew as well as Brigham Young that the welfare of all the Saints had to be the first consideration in the great migration. How she toiled, saved, and scrimped for a second outfit! Her father had cut her off without a dollar when she joined the Church. And she had no one but herself to look to for every accomplishment in life. . ."

Mary Emma recalled how her mother had found work again, almost immediately after their arrival in the Valley. Those pioneer women had a delightful attitude, she mused, as, in her mind's eye, she once more saw them dressed in silk gowns, on their way to meeting and the men also going to church in embroidered vests. "But that gave mother work," Mary Emma contemplated with satisfaction. "And it wasn't long before she was flowering the gauntlets of men's buckskin gloves with gaily colored threads. Why, I myself helped with the dyeing of those threads; and I sorted the beads with which she decorated the gloves. How long ago that all seems. I was only ten when we started for the Valley."

"Look!" this ten-year-old child exclaimed to her mother late one afternoon after weeks of weary travel on their way to Utah. She had discovered a broken-winged lark in the bunch-grass, and begged her mother for a pair of gloves with which to pick it up.

Mary Emma's mother smiled in sympathy, but there were weary souls and sick bodies in the train. "Why minister to a bird? Must you bother with it?" she asked.

"It looked at me with such pitiful eyes. Let me take your gloves. . ."

The feeling that prompted mercy for a bird was undeniably responsible for one aspect of the love Mary Emma bore her husband, her children, and a world of sickness which she could serve far more competently as a doctor than merely as midwife. Her entire life since the days of her earliest girlhood had been spent in service. When there were schools to be taught in Salt Lake City her mother had been one of the first teachers. The children gathered in the Church meetinghouses, and a fee was charged for attendance. Tuition might be paid in potatoes, apples, flour, or even with the gold coinage of the Deseret Mint, but it was paid; and "Sister" Greene met her first class of pupils in the Seventh Ward, with Mary Emma assisting her.

Down on the hearth, herself a proper candidate for education, the young daughter would sit, cross-legged, or on a low stool. Her gifted mind was her chief qualification for teaching, but first she must learn that which she wished to impart. The two processes went on simultaneously. However, the wan flame from a home-made *booby*, a wick placed in a saucer of grease, made too faint and sickly a light by which to read her lessons. Nor was a *witch-light* sputtering in its grease-filled syrup pitcher much better. The flickering gleam from sagebrush, scrub oak, or some other canyon wood in the open fireplace made studying easier. There was much of that to do, so many of the boys were older than Mary Emma.

But suddenly marriage interrupted this youthful effort. Gilbert Van Schoonhoven swept her completely off her feet. He was thirty-one, dashing and debonair; she was sixteen, as fondly and deeply in love as a young girl could be.

This handsome man was known as Gib Spencer, since he had taken the name of his foster father, the truly aristocratic and deeply religious Daniel Spencer, who had brought Gib to Utah. Gib, at the age of eight, had joined the Church in New York, his birth state. Migrating as far as Missouri, he had lived there for some time. When the Saints started west from Nauvoo in 1847 he fell in with the original company. But upon reaching Green River, Wyoming, Brigham Young, having recognized him as a man of special integrity and a good judge of livestock, sent him back to Winter Quarters (Florence), Nebraska, to collect a debt for the Church and to buy horses. He did this, but his westward migration was interrupted for many years.

Finally, he walked every step of the way from the Missouri River to Salt Lake City. This man who knew how to control each of six, or even eight, reined horses, independently of every other bit in the harness, by the slightest touch of a single finger,



DR. "VAN", THE PRACTISING PHYSICIAN.

had not even an ox to drive on his great trek. Having lived in the country of the Concord Coach, he had practiced the manipulation of his reins on pegs stuck in the ground. With wiry wrists, a foot sensitive to the brake, and a mind that flashed its messages along lightning nerves, he could govern three, or even four span of high-strung animals with perfect deftness. But thus—on foot—came Gib Spencer. He, who was later known as the "Crack Whip of the West," pushed and pulled a handcart to Utah in 1856.

He was soon employed as a "driver of six" by the Holladay Company, and later by its successor, the Wells-Fargo. Often the precious dust from the gold fields of the Sierras and the rich metal from the mines of the Rockies had need of protection at his hand; his run covered the three-hundred-and-sixty miles from Fort Laramie, Wyoming, to Carson City, Nevada, where he connected with the stage from California. Road-agents, the bandits of the day, were no less bloodthirsty than the savage Indians who lurked along the lonely way. In bands or singly, either redmen or robbers were liable to spring upon the coach at any point along the trail. It took a sure shot and a staunch heart to defend passengers and cargo. An old Wells-Fargo station locked in a notch in the hills in the desolate wastes of Steptoe Valley, Nevada, is now a mute symbol of the Overland's need for protection. The "Whip of the West" was a brave man. His voice was as brisk as the whip that sliced the thin air over the steaming backs of his loved horses. There was indeed marked contrast between his elegant bravado and the gentle refinement of his wife. Still, she could no more resist her love for him than the lodestone can shun the magnetic current of the earth. But Mary Emma's life as his mate was lonely and hard, even though she taught school after she married, and even though her affection for him never faltered. Her own hearth and tallow candles by this time furnished the light and heat whereby she made the preparations for her pupils. However, these activities did not interfere with her motherhood. Four children were born to her and Gib.

Gilbert filled a mission in England between the coming of the second and the third babies. But his son died while he was away. He was heartbroken. "It is with the deepest sorrow that I take pen in hand . . ." he wrote. "Perhaps God has spared our boy from the wiles of Satan for a seemly purpose . . . but it would have been much to my liking to have seen him with eight reins in hand. The world needs stout lads like him. . . ."

Mary Emma, already lonely without her husband, had found her grief doubly hard to bear. She thought that mothers, too, needed their sons—though not for eight reins. . . .

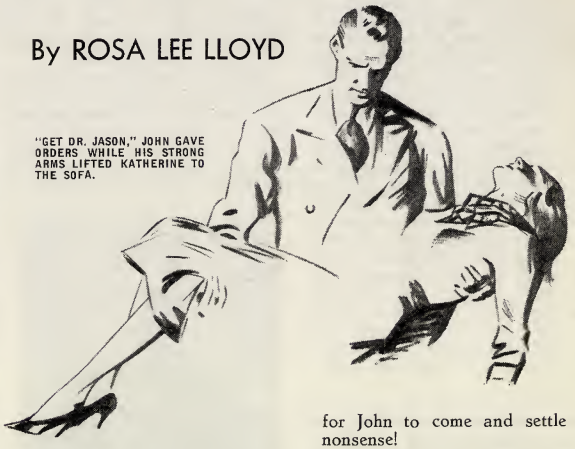
But life went on. Eventually Gib returned, and another son was born, and then a daughter, and finally Mary Emma left the schoolroom. Again, like her mother, she became a nurse. Dr. Romania Pratt was her teacher. Perhaps this forger of souls was also the inspiration for Mary Emma's own desire to become a doctor, but there was as yet no inkling of this unfoldment. The four walls of her home, the three remaining children of her marriage

(*Concluded on page 372*)

New players sometimes make old plots seem different; but they're very much the same, when

JUNE COMES AGAIN

By ROSA LEE LLOYD



"GET DR. JASON," JOHN GAVE ORDERS WHILE HIS STRONG ARMS LIFTED KATHERINE TO THE SOFA.

"COME home, John," it was an excited whisper into the telephone. "Something dreadful has happened!"

Katherine Sholls didn't wait to hear what effect her words had on her husband. She was too absorbed in what was going on in the living room to care about that. After all, there was a limit to everything; her throat caught in a tight little sob.

The idea of an eighteen-year-old daughter walking in calmly on a dewy June morning and announcing: "Tommy and I want to get married—we thought we could get our recommends by next Wednesday. You see, we want to leave for Spring City as soon as possible. Tommy's got a job there."

As casual as that! No big apology, no dramatics—just the cadence of spring in her voice, the June sun shining from her eyes and a smile on her lips as she looked down at the school books under her arm. "Guess I won't need these—for a while anyway."

"Peggy Ann! What are you talking about!" Katherine forced a tolerant smile past her stiff lips. She'd have to pretend that Peggy Ann was only making believe. Things like this couldn't be true. She was a little girl—a child—hardly old enough to have a boy-friend!

"I said, Mother, dear," Peggy Ann was very patient, "that Tommy and I want to get married. We're fed up with parties and dances; we want to settle down—"

"For goodness' sake," wailed Katherine. "You and Tommy are only children!"

"Now, look, Mother," she sat on the ottoman at Katherine's feet. "It's this way. Tommy and I have had a grand youth. We're both graduated from high school, had one year in college; Tommy worked all last summer with his Dad—"

Her voice sped on and Katherine heard it vaguely, catching a phrase now and then—"We love each other"—"Tommy won't go without me"—"We're willing to work"—"correspondence school"— "study at night." All the time Katherine seemed to be listening, her mind was racing along wildly. She must call John—he was a lawyer and used to deciding other people's affairs; he would know just what to do.

Then Tommy came to the front door—a gay, buoyant Tommy. Some of the June sun was in Tommy's eyes, too, and when he swept Peggy Ann into his strong arms right there before Katherine she felt as if some new and undiscovered beauty had been revealed to her. For the first time she seemed to see, as an outsider, the vital force that made things like this happen.

And yet she wasn't ready to have it happen to her little girl. Oh, there should be years and years of Peggy Ann's going to school and getting ready for parties, and then a long, long engagement with a brilliant wedding reception at the end.

Blinded by her tears, she had made her way to the telephone and called John. Soon he would be home and the dear, warm comfort of his soothing voice would tell her it was all a joke—she had just been dreaming.

PEGGY ANN'S laugh in the living room made her think again, "My little girl wants to get married—actually to go away from John and me!" Self-righteous anger flamed from Katherine's dark eyes. Restlessly she watched from the window for John to come and settle this nonsense!

A few minutes later his big car pulled into the driveway and parked behind Tommy's little blue "puddle jumper." She had a swift glance at John's face as he stepped out of the car. That deep crease between his keen blue eyes—he only had that when he was worried or thinking deeply.

He disappeared into the garage and the next instant she could hear his hurried step in the back hallway. She met him in the kitchen, felt his big arms holding her. Oh, she was glad she had John.

"Kay, darling, what's the trouble? I drove like fury—"

Then in low whispered words she told him. Their little girl, their little Peggy Ann, wanted to get married! Had he ever heard of anything so dreadful, so really ridiculous?

John held Katherine at arms' length. The deep crease between his eyes was almost gone and a big sigh gave him a comfortable letdown.

"Gee, darling, I thought someone was killed or dying the way you acted—"

"But, John!" Katherine was just the least bit annoyed; "they're serious. They mean it; they want to get married next Wednesday!"

John gave a long low whistle, then walked to the sink and took a cool drink.

"Well, well," he said, in an amused sort of way, "we'll have to do something about that—"

"Do something!" stormed Katherine, "Of course we'll have to do something. The very idea of kids like that—"

Did she imagine it or was there an amused twinkle in John's eyes? Sometimes he could be the most provoking person. Now, for instance. Why didn't he stride in there and tell those two youngsters they couldn't do any such ridiculous thing? But no, no, he only stood there calmly with his arms folded across his big chest, the long six feet of him propped up against the ironing board closet. He looked as if he were sizing up the situation. Yes, Katherine thought impatiently, she might have known that was just the way he would act, as though he was trying a case before the Supreme Court. This was a time for action. Something had to be done. She opened her mouth to speak, but checked herself as she saw another big car come into the driveway and park behind John's. Tommy's parents.

"John, you meet them, dear—I'll slick up a bit."

Once inside her own room she closed the door and leaned against it. Now they would settle things. No matter how hard those children argued they would just have to be separated!

Her face looked strangely different to her as she sat before her dressing table. There was a tight, twisted look on the pretty mouth, a fine line in her forehead that hadn't been there earlier in the morning, and her warm autumn-brown eyes seemed to carry a faint hint of frost. Quickly she patted the dark waves of her hair into place, added a touch of rouge to her cheeks, matching the dusky rose of her morning coat. She didn't look thirty-seven; people everywhere thought she and Peggy Ann were sisters. John always called them his two girls; again that little tight sob caught her throat.

When she entered the living room she noticed with a sharp glance that Tommy and Ann still stood dangerously close together by the window. Her eyes met her daughter's and flashed like steel striking steel.

The face she had seen in her mirror a minute before seemed reflected in the face of the young girl before her. There was the same little queenly toss to the head, a spunky challenge in the short-tilted nose. Only the eyes seemed different.



WHEN SHE ENTERED THE LIVING ROOM SHE NOTICED WITH A SHARP GLANCE THAT TOMMY AND ANN STILL STOOD DANGEROUSLY CLOSE TOGETHER.

Just the difference, Katherine thought, between June and October.

"Now, if we can keep business going—" Mr. Brent pushed the words past his big chest as he lounged luxuriously on the velvet sofa.

MRS. BRENT was sitting stiff and reserved in the straight-back chair by the console table, and John, still looking thoughtful and judicious, stood with one arm leaning against the mantel.

"Good morning," Katherine tried to bring the music back to her voice. "I'm so glad you came over; it seems we have something very important to decide—"

John would be annoyed at her plunging into it headlong like this, but there was no use talking about trivialities when you were anxious to get things straightened out. She had always been out-spoken.

"Tommy and I are going to get married," Peggy Ann said the words simply like a child reciting from a primer.

Katherine tried to quench the rising anger welling up inside of her, but her voice shook a little as she spoke.

"Peggy Ann, it seems to me that you should let your father speak first. After all, he is head of the house, you know."

You never could tell what John was thinking when he wanted to hide it. Even now he turned around slowly from the mantel and looked kindly at the two young people by the window.

"Now look here, kids," his voice had that pleading quality that Katherine loved. "Why don't we call this off for a year or two, say a year from next fall."

"Them's my sentiments, too," chimed in Mr. Brent. "Tommy can work in the store with me next winter; he can save a little; maybe I'll make him a partner."

"I'm strictly against a hasty marriage," this from Mrs. Brent as she sat with both hands folded so tightly in her lap that the knuckles showed white.

"And I'm right with you, Mrs. Brent," Katherine said.

John didn't speak. Katherine followed his eyes focused on Peggy Ann and Tommy. They were framed in the big window and the morning sun streaming in through the

(*Continued on page 374*)

The JAREDITE LANDS

By J. M. SJODAHL
Of the Church Historian's Office

A summary and interpretation of the little-known record of a little-known people

THE Jaredites, led by divine power, landed on the shore of the Promised Land after a perilous voyage across the deep that had lasted for 344 days. Such is the information contained in the Book of Ether. But where they disembarked the historian does not say. (Ether 6:11, 12.)

MULTIPLYING AND SPREADING

THE next fact told concerning the newcomers is that "they went forth upon the face of the land"—the Promised Land, the continent—"and began to till the land" (Ether 6:13). We read further (Ibid 18) that "they began to spread upon the face of the land, and to multiply and to till the earth; and they did wax strong in the land."

These two statements read together can only mean that the various families of the Jaredites soon after their arrival separated and each occupied its own territory for cultivation under the administration of their great leaders. From the outset, they avoided the mistake of the tower builders. They did not centralize the population, but distributed it. Settlers went forth from the place of landing, as soon as naturally convenient, and established themselves in new localities. The process was continued during following generations, and the continent became gradually well populated.

The record, having stated that the country had a great population, breaks the historical chain of events and joins the disconnected links years afterwards, when the brother of Jared made it known that he felt old age and dissolution approaching (Ether 6:19). Many years, with their rapid developments, are thus passed by in silence, how many we do not know. But the two sons of Joktan, Jared and his brother, must have reached a very advanced age before they realized that their work was nearly finished. They were, perhaps, nearing the end of their second century. I venture this supposition on the strength of Genesis 11:11-26, where the age of each of the ancestors of Abraham is given. Peleg, the brother of Joktan, lived



J. M. SJODAHL

239 years. Regu, the son of Peleg, was also 239 years at the time of his death. Serug, the son of Regu, was 230 years old when he passed away. Nahor, the son of Serug and grandfather of Abraham, reached the age of 148 years. It is a reasonable conclusion that the two sons of Joktan, Jared and his brother, reached at least the average age of the mentioned descendants of Peleg, the brother of Joktan, or about 214 years. During that time, important geographic changes must have occurred in the Jaredite settlements, as well as progress in other directions, since their dispensation was one of dispersion for the purpose of replenishing the earth (Genesis 9:1) and not one of gathering.

Another conclusion is also, in the writer's judgment, unavoidable. We must not expect to find the administration of the two great leaders of the people, a century, or a century and a half, after the landing, to be located at the coast. As settlers went forth in various directions and founded colonies, the centers of population changed, and, at a time when the means of communication were not what they are today, the convenience of the government must have demanded that its seat also be moved to the more populous and influential communities. Jared and his brother, at the end of their long career, must, therefore, have had their capital probably far from the coast. If, as some have held, the landing place was somewhere "south of the Gulf of California and north of the Isthmus of Panama," such moves, either north or south, would have been feasible.

The foregoing comments are founded on Ether 6:19 and 20, where we read that the brother of Jared proposed to take a census preparatory to submitting the question of the future form of government to a general vote. The necessity of a registration of the voters indicates that the Jaredites were numerous at this time.

THE LAND OF NEHOR

THIS is the first American land, or country, which is mentioned by name in the book of Ether (7:4). Jared had passed away, also his brother. Orihah, the son of Jared, was no more, and Kib, the son of Orihah, was the reigning head of the government.

One of his sons was named Corihor. He forsook his father's house and homeland and established himself in the Land of Nehor. Here, after some years of preparation, he placed himself at the head of a rebellion. Kib, the king, was captured by the insurgents and made a prisoner of war, and Corihor usurped his place in the government.

The name of the country, supposing it to be a Semitic word, may give a clue, at least to the direction in which to look for it. "Nahar" is the Hebrew for river. As a verb it is used metaphorically (Jer. 31:12; 51:44; Micah 1:4) for the "flowing together" of nations into one place. "Nehor," the Jaredite form of the

word, almost certainly has the same meaning as the Hebrew "nahar," a river, or a place, a land, by a river; a country into which people are "flowing." "Nehor" is said to be Egyptian for the Nile. To the Hebrews and other Semites "nahar" was the Euphrates. The country between the Missouri and the Mississippi may well have reminded the Jaredites of Mesopotamia; the Mississippi may well have been the Nahar, or Nehor, of the Old Country to them.

Here it may be mentioned that the American press, a few years ago, announced that recognized archaeologists had come to the conclusion that a city-building people had inhabited Illinois, Ohio, Iowa, Indiana, and Wisconsin as far back as 3,000 B. C. This would take us farther back than the beginning of the Jaredite era, according to the chronology of Ussher, and it is not necessary to go that far back. But the point is this, that the mighty Mississippi River is flowing through the very area mentioned by the archaeologists as the habitation of a city-building people. This raises the question whether the Nehor of the book of Ether is not the Mississippi, and the land of Nehor the Mississippi valley and an adjacent indefinite area, where today innumerable mounds prove the existence of a numerous population in remote antiquity.

The Land of Moron

THE king dwelt there (Ether 7:5, 6, 17). It was the capital, the center of the Jaredite culture. To the generation of Orihah and Kib, following immediately after that of Jared and his brother, Moron was the "land of their first inheritance" (verses 16, 17), because it was a land which the two great leaders, before they passed away, undoubtedly bequeathed to their posterity. In time it became the center of Jaredite history as well as culture. (Eth. 14:11.)

The literal meaning of the word "Moron," supposing "marana," meaning "our Lord" (1 Corinthians 16:22) to be its Aramaean kindred, would also be "our Lord." Applied to a country it would mean "A Land of Our Lord." It had, undoubtedly, been dedicated to His service. Compare Ether 2:12, where it is expressly stated that nations living in this promised land are under obligation to serve "the God of the land, who is Jesus Christ," in return for the blessing of liberty.

Moroni gives the information that Moron was near "the land which is called Desolation," by the Nephites. (See Alma 22:30-32; 46:17; 50: 34; 63:5). If, as is probable, Moron was in a southwestern direction from Nehor, the Land by the River, and north of Desolation, it would include in its area what is now known as Missouri, and, consequently, Jackson County, where Independence is located. It would also embrace Adam-ondi-Ahman, about fifty miles north of Jackson county, an area made sacred during the time of Adam, and which is again to attain to extraordinary prominence in the kingdom of God, when the "Ancient of Days shall sit, as spoken of by Daniel, the prophet." (Doctrine and Covenants 116.) Orson Pratt says Adam-ondi-Ahman means, "The Valley of God" (*Journal of Discourses*, vol. 16, p. 48), almost the same as Moron. (Read also Doctrine and Covenants 107:53-57.)

Independence has become an almost sacred place in the history of the Church of Jesus Christ of Latter-day Saints. It will again, in due time, be the stage on which the glory of the Almighty will be manifest to all the world. The revelation says of Missouri: "This is the land of promise, and the place for the city of Zion. Behold, the place which is now called Independence is the center place." (Doctrine and Covenants 57:2, 3.) There the center stake of Zion will be built up.* A magnificent temple will be erected there. (Doctrine and Covenants 57:3.) There the New Jerusalem will be built, beginning at the temple lot (Doctrine and Covenants 84:2-5; Com. vv. 98-101; 3 Nephi 20:22; 21:23-25; Ether 13:3-6).

Missouri, and especially Independence, Jackson county, is, accordingly, destined to become the attraction of the world, when the holy city rises there in splendor. with, figuratively speaking, streets of gold and gates of precious stones; when the most magnificent temple-palace ever built by man is reared in which the King of Kings, with His glorified attendants, will receive His holy Priesthood in audience, to confer with them and give instructions concerning the affairs of His kingdom.

Does anyone, half doubtful, ask why such signal honor should be bestowed upon the region of which we are speaking?

The answer is: Adam-ondi-Ahman was, undoubtedly, dedicated to the Lord by our great progenitor himself, during the Adamic dispensation, before the flood. Moron, in all probability the same land as that in which Adam-ondi-Ahman was situated, was similarly dedicated by the brother of Jared, during the dispensation of Noah, after the deluge. Such a dedication is a covenant between God and man, similar to the covenant of God with Abraham concerning Palestine. But, as far as God is concerned, a covenant stands forever. It is everlasting, even if it is temporarily set aside by the other part. That, I believe, is the reason for the selection by the Lord of Missouri as a land of promise, the place for the New Jerusalem, the place for the City of Zion.

Ephraim

THIS was the name of a hill, or, perhaps, a hilly region, near the city of Nehor, the capital of the land of Nehor. The meaning of the word is "fruitful," indicating a prosperous part of the country. It must have been known especially for its wealth of minerals, for when Shule decided to begin military operations against his brother, Corihor, on behalf of their father, Kib, he went to the hill Ephraim, and there he made "swords of steel" for his army. Thus equipped he attacked and deposed his wicked brother, liberated their father, and placed him again at the head of the government. (Ether 7:9.)

There seems to be no doubt that the ancient dwellers of the region through which the Mississippi flows were miners. Bancroft (*Native Races*, Vol. 4, p. 783) says that ancient miners have left numerous traces of their work in the region of Lake Superior. At one place a piece of pure copper weighing over five tons has been found fifteen feet below the surface. It bore marks of fire.

The Land of Their First Inheritance

THIS seems to have been Moron (Ether 7:17). Corihor had a son named Noah. He organized a rebellion against Shule, the king, and Corihor, his father. Having become the ruler over the land of their First Inheritance, he made

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*"Remarks have been made as to our staying here in the Rockies. I will tell you how long we shall stay here. If we live our religion, we shall stay here in these mountains for ever . . . and a portion of the Priesthood will go and redeem and build up the center stake of Zion." (Brigham Young, *Journal of Discourses*, vol. 11, p. 16.)

THE GREAT WARRIOR SPEAKS

"My sins are at my back as I face the Great Spirit."

By CLOE BOYCE

(*Baan-Aak-Waat*)

CLOE BOYCE ROGERS, a member of the Church in Pocatello, Idaho, where she is known as Baan-Aak-Waat, has spent many profitable years in gathering and writing authentic stories of the Idaho Indians, among them this unusual account of Chief Pocatello, and the Council of 1880. Of her investigations the author writes:

"Since early childhood, even as early as 1883, I have heard of Chief Pocatello. During the past six years I have interviewed many Indians and old time settlers concerning this noted warrior. One day I talked with LaSalle Pocatello as we stood on the viaduct in the city of Pocatello. On the courthouse grounds of the city I talked with Janett Pocatello. Both are children of the warrior. I have listened to Frank Randall, grandson of Aashan (mispronounced Ocean), the famous Chief. Of the Washakie sons and daughters I had asked many questions. Still I could not write of Pocatello. One hot sultry day, when grass blades drooped, an Indian of the Ute tribe, grandson of Aarpin, walked on his crutch more than two miles to tell me things. Then months later, after a long sleepless night of gathering historical threads, I arose and wrote the following authentic story of Pocatello's lesson to his people."

BACK in 1880 an old, old Indian sat at the head of the semi-circle formed by the members of the Council, standing within the walls of his mammoth buffalo-skin lodge. The young men of this Council were of the finest type of physical strength and beauty, for they were tribal runners. Down both sides of each neck hung smooth plaits of glistening black hair. These braids hung over bosoms of perfect mold, bosoms which seldom heaved with fatigue and never from nerves, behind whose hearts beat only with even throbs, be they under the stress of physical exertion, mental strain or deep sorrow.

The old leader was the only member who was seated. He was the only one who spoke. In low, well-modulated tones he said: "Let every runner be on his way before the sun has risen in the east. Go to every tent of my children. Tell them to be, this night, at a Council. Let every hearer be in his place as the owl mounts his perch."

The distance was not great and each runner knew how to reach his particular district in the least possible time. The Fort Hall Reservation was ten years old. Ten years had been ample time for every runner to learn every stone and every bush of the numerous trails made within the confine.

The older men remembered times when runners carried their messages on foot. These young men rode small horses around sharp curves, up steep hills, and through rocky gullies. It was a long time after the first pack horse had been brought into the land of the Eutahs, before these people owned horses. But when they did acquire them they made quick work of learning to be the best riders of the land.

GREAT numbers of blanket-covered men, women, and children were gathering in Sunbeam Valley on the creek called Bannock. Though there was little noise there was much activity.

The women said: "Eat, it is a long time till morning."

The hoot owl had cried his mournful cry, and had been imitated by numerous human voices. Twilight and supper time had passed. Midnight had come and gone. The warm air of the evening had turned cool and bracing. Midnight dew had turned to particles of frost.

Chiefs had talked of history. Some had talked of religion, and others of the white man's political theories and practices. Some had talked of the wisdom of being friends with the white man as their fathers, now in their graves, had taught the people.

Then, when the eastern sky said it was three miles' run to the time the morning star should rise in the east, the great warrior, who had sent out the call early the morning before, rose to his feet and began his talk, the talk all the people had come to hear.

"My children! We have met here on this creek which was named for the great leader of our neighbors, the Bannocks. It is a strange turn of events that the Bannocks should be near the banks of the creek which the white men named for me, Pocatello Creek, and that we, the Pocatello band, should be on Bannock Creek. As you know, the sidetrack of the big thunder train which is on Pocatello Creek is to be moved to a place farther south, and this place is to be named Pocatello.

"The white man does not know that he is building his street on the oldest ocean to ocean runners' trail in this land, a trail worn three feet deep in places.

"But it is not of these things that I wish to speak to you this night. I am growing old. This may be the last time I shall in this life call you to our tribal Council."

While someone replenished the blazing fire with sagebrush and cottonwood logs, the old man stood silent. Then he continued:

"We have not met for a Council of war, neither for a Council in regards to the big hunt. This is a Council of the soul. Here we are on the very banks of Bannock Creek, near the spot where the surveyor, Benton Davis, and his men tried to find a lost trail. But I must be on with my talk,—already there is but the width of the valley's walk until sunrise. (Three hours.)

"I have much to say. It is for a wise purpose that I have called this meeting."

The flickering firelight played on a strangely attired chieftain. His moccasins were after the Shoshone type; his gray and blue blanket was traceable to United States Government annuities; the bead work was of no definite tribe; his hair was cut with the short forelock of the Bannock tribe. In his right hand the chief held the wing of an eagle, emblem of the highest law on earth, *truth*. On his head, though not exactly in harmony with braids, sat a tall silk hat, as black and shiny as the braids of younger chiefs.

There was a long pause.

"Many winters have passed over my head. Soon I go to the land where snows are not too deep, where summers are not too dry, and where men's misunderstandings stand not in the way of happiness. I have stood by the waters of the clear Looking Glass Springs. I have seen in their depths the reflection of my life. It is the things that I have seen in that reflection that I wish to talk to you about.

"I must have finished my talk before the sun rises, that when it does come forth it will shine on a

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FIVE MINUTE HERO

BY

ANNA PRINCE REDD

A SHORT SHORT STORY

OFFICER ZEBULON SMITH—"Zeb" to the force—had just finished his vacation—one long month of it! The only investigating he had done was in trout holes under the willows. The only sleuthing was after a hare. True, the gun was along. He had to have that—just in case.

"Be going on duty this time tomorrow night," Officer Smith thought, stretching himself out on the hotel bed. "Kinda itchin' for some excitement." He thumbed a much-read newspaper. "Looked like Mack'd been getting plenty of it. Gave that kidnap gang a pretty tough chase. Golly, I'd like to have been there to help old Mack. Tough luck the gang got away. Snatchin's a dirty business." Zeb's thoughts trailed off. The paper fell unheeded to the floor. While still in the comfortably detached feeling that precedes sleep, a vague disturbance penetrated his consciousness.

Zeb's eyes popped open. His trained ears began to register a soft thud, thud, in the adjoining room, like the tap of a cane in the hands of a decrepit old man. A thin, wavery voice accompanied the tapping.

"Oh, my dear, you're not going out? What!" The voice grated on Zeb's nerves. He listened for an answer. "What, no answer?" resumed the voice petulantly. "I like to be answered you know!"

"Yes, dear. I know you do."

Zeb sat straight up in bed. The answering voice was like none he had ever heard before. It was a girl's voice, low and musical. Zeb strained his ears to catch every syllable.

"It—it's pretty warm in here," the heavenly voice went on, "I thought I'd take a walk along the lake shore."

His daughter, Zeb decided. Tied to a gouty, whining old father. What a life! If she didn't get to take a turn by the lake he'd punch the old snozzle's head—or kick his big toe.

Zeb grinned with relish at the picture this conjured up.

"The lake! What!" the old voice shouted. "Down by the lake! That's where I saw you with that young soldier!"

The way he shouted made Zeb grit his teeth. It was like sharp steel scraping over a piece of glass.

That lovely young thing! Just how he knew she was lovely Zeb didn't know. Her voice! It sent shivers of delight along his spine. It was too beautiful to be real.

"I'm so sorry, dear," came the answer low and musical as before. "Please don't excite yourself. See, I'll hold your hand."



WITHOUT LOWERING HIS GUN HE SURVEYED THE ROOM SWIFTLY. NO ONE HAD LEFT IT. HE WAS SURE OF THAT.

A TERRIFIED scream shattered Zeb's complacency. "The old dragon's hurting her—blamed old reprobate!" Zeb hissed and sprang from the bed. His gun came into play, precipitated by the rasping voice from behind the partition.

"Don't fawn on me," it was shouting; "don't I know you hate me? It's my money you want. Not me, what? Not me! I could—" The old voice died in a hiss. What he could have done was never finished, for at that instant Zeb, Officer Zebulon Smith, had gone on duty. He felt along the partition wall. Thank heaven there was a door there. He tried the knob, found it locked, put his shoulders against the panel and shouted, "Open! Open this door or I'll break it open!"

Silence. Silence worse than the screams of the moment before. The girl could be dying while he, an officer, stood there arguing. With the destructive force of an elephant Zeb's shoulders drove into the door. It splintered and gave way. Zeb sprawled into the room, his gun leveled. He was confronted by a tall iron stove and—the inscrutable eyes of a pale young man, seated in a chair, his left leg, bandaged and splintered, supported by another chair in front of him. Zeb was floored. Where was the old man? Where was the girl? Without lowering his gun he surveyed the room swiftly. No one had left it. He was sure of that. Then where were they?

"Hands up, mister, and don't turn!" came a cold command in the lovely voice that had brought Zeb into action. His muscles stiffened. A trap! His steel gaze took in the bandaged leg of the pale young man before him. Harmless as he looked he was trying to conceal something. Was it a weapon? Something in Zeb's mind clicked: The paper—Mack—the kidnap gang! He'd stumbled into them. Paper said Mack got one of them in the knee!

Zeb's mind was working with its old precision. He'd trip the girl back there. With her down he'd make short work of the rest of them! His leg crooked backward, the leg it came in contact with didn't budge. It was a stove leg. But officer Smith went down, hands up, fumbling for his gun which lay ten feet out of his reach. As he fell he lunged out for the weapon his opponent was concealing. Weapons were dangerous on criminals.

Almost before he struck the floor Zeb jerked himself to his feet, expecting to look into the bore of a gun, for the thing he clutched in his hand was not the weapon he had grabbed for as he fell. It was a book. Instead of confronting a gun he was met by a laugh, a laugh that didn't run true to form. It was not triumphant, not cynical, just plain enjoyment.

"Well, I'll be ——," Zeb exploded. And then because the laughing young man was looking at the book Zeb still clutched, Zeb looked at it too. "Why you—you're—" he began foolishly.

"Thank you, sir, you saved my life," came in dulcet tones from behind him. The book fell to the floor. It took all the will power Zeb had to keep from wheeling toward that voice. His face was as red as the cover of the book he had let fall. He grinned sheepishly at the young man; more sheepishly down at the book. Its title leered up at him: *Ventriloquism—Its Uses on Stage and in Drawing room.*

SOME POINTS OF DIFFERENCE

Among the Major Christian Churches

By LEON Y. POND

IN A survey made a few years ago by Professor George Herbert Betts of Northwestern University some very startling facts were revealed. Dr. Betts asked fifty-six questions on Christian theology of seven hundred ministers of the seven major Protestant churches. There was only one question on which all the ministers agreed: "Do you believe God exists?" On all other questions there was more or less complete disagreement. In considering the origin, the history, the fundamental doctrine, and the government of the churches we find several significant differences.

The Roman Catholic church was formally established at the Council of Nicea, in 325 A. D. It has a highly centralized government, invested in a well-organized and differentiated priesthood. It claims authority through succession from Peter. It has only two offices in the priesthood—priest and bishop. The titles of archbishop, cardinal, and pope are differentiated degrees of the office of bishop. The pope stands as the spiritual head of the church. Associated with him is the College of Cardinals. For local administration are the parish priest, the bishop, and the archbishop. The Roman Catholic church teaches that salvation comes by obedience to the rites and ceremonies and sacraments of the church. Since it teaches the doctrine of original sin, it practices infant baptism. It teaches the doctrine of transubstantiation. It proclaims the validity of images in promoting the greatest spiritual reverence.

The Greek Catholic church, or as it is often called, the Orthodox church, was split from the Roman Catholic in the ninth century A. D. The dispute, at that time, was concerning images and image worship. The Greek Catholics repudiated images and image worship, but have, in times since, reverted to their use. It has a highly centralized government at the head of which is the patriarch of Constantinople. The priesthood of the church consists of priests, bishops, archbishops, and patriarchs. It teaches that salvation comes through obedience to the ceremonies and rites of the church. Its members practice baptism by immersion, which distinguishes them from the Roman Catholics. They also accept the doctrine of transubstantiation.

BORN September 19, 1907, in Pocatello, Idaho, Leon Young Pond, son of Alice Young and Noah S. Pond, former president of the Northern States Mission, suffered a physical collapse in 1935 while majoring in chemistry at Brigham Young University. A consequent and increasingly acute progressive muscular atrophy has gradually deprived him of the use of both hands and feet. Although bedridden, he has continued his studies and has interested himself in particular in genealogical research. He had previously received training in the libraries of Indianapolis, Seattle, and Portland, and in the Newberry Library, Chicago, and in 1934 had established the genealogical department of the Ogden public library. It was out of his correspondence with a member of the Pond family in Franklin, Massachusetts, a non-member of the Church, who inquired concerning alleged differences between Latter-day Saint belief and that of prevailing Christian sects, that the present writing grew. As such it catalogs sufficient information to serve as a stimulating introduction for the investigator who is anxious to make further inquiry, and for the members of the Church who welcome this summary as basis for a renewed evaluation of their own.

Due to certain abuses in the Roman church, Martin Luther revolted against its authority. He taught that salvation comes by the grace of God and not by church ceremonies. Martin Luther repudiated the doctrine of transubstantiation and adhered to the doctrine of original sin. He taught that authority was not necessary in order to preach the gospel. Therefore, the Lutheran church has no well-organized priesthood. The minister holds the office of priest. The ecclesiastical divisions are presided over by a bishop. It has no strong, centralized government, but general church councils are composed of the bishops and presided over by the archbishop. Each minister is subject to this council.



LEON Y. POND

Zwingli, his disciple, Calvin, and their follower, John Knox, who led the reformation in Switzerland and Scotland, were the founders of Presbyterianism. These men went still further in their teachings of salvation by the grace of God. They taught that some men were appointed by the grace of God to be saved, while all the rest of mankind were predestined to be damned; and, no matter what man did, he could not change his predestination. This has been a dominant teaching of the Presbyterian church, but has been greatly softened in the last few years. The Presbyterian priesthood consists of the offices of priest, elder, and bishop. The recognized head of the central government is the Archbishop of Edinburgh. However, in America the Presbyterian central government consists of a group of bishops which is not strong but which governs the conduct of the members. The ecclesiastical divisions of the church are known as the local church or parish and the synod.

The Church of England, which is

known in America as the Episcopal church, was established by Henry VIII. When the pope of Rome refused to grant his demand for a divorce, Henry called Parliament and established the Church of England. As there were no doctrinal disputes involved, this church differs very little from the Catholic, but it denies the doctrine of transubstantiation and permits the clergy to marry, as do all other Protestant churches. This church adheres to the doctrine of original sin by baptizing infants. In the past few years there has been a division in the church. One faction, known as the High church, wishes to return to the Catholic church, while the other faction, known as the Low church, desires to be completely severed from the Catholic. Both factions recognize the Archbishop of Canterbury as the supreme head of the church. The ecclesiastical divisions of the church are the parish and the diocese. The Episcopal church teaches that salvation comes by obedience to the rites and ceremonies of the church.

The priesthood consists of priests and bishops, with a strongly centralized form of government, patterned after the Catholic system.

The Baptist church has its earliest inception in the reformation in Holland. Who was the leading spirit of this reformation is unknown. However, the Catholic bishop, Armenius, proceeded to Holland, invested with authority to prosecute. However, Armenius was converted and became the dominant leader of the reformation and firmly established Protestantism in Holland. Armenius taught that salvation comes by the exercise of the free agency of man and by baptism by immersion, after man has exercised faith and repented. After the death of Armenius this very tolerant doctrine was abandoned, and the Baptists accepted the doctrine of predestination. The Baptists in America had their origin with Roger Williams, who fled the intolerance of the Puritan leaders of Massachusetts. The Baptist priesthood consists of priests and bishops, and the central government consists only of a council of bishops. The Baptist church practices baptism by immersion, from which doctrine it derived its name.

AFTER the establishment of the Church of England a group arose wishing to adhere to more purely Protestant principles. The members of this group were called Separatists. At the same time in England there were Puritans who did not wish to separate from the Church of England, but who did wish to correct the abuses in the church. After enduring persecution they came to America. These two groups established the Congregational church. This church is responsible to the local congregation and has no central government. The Congregational church teaches that salvation comes by the grace of God. Its priesthood consists of deacons and priests.

About 1720, two young men began preaching in England. They were John and Charles Wesley. They taught that one's daily life should be methodical and that church ceremonies should be strict. They also taught that salvation comes by the grace of God through the exercise of moral free agency, but they still adhered to the doctrine of original sin. The church these men established became known as the Methodist Episcopal church. This church originally acknowledged the supremacy of the Church of England. However, today it has its own central government. The Methodist priesthood consists of a priest, elders, and bishops. The ecclesiastical divisions of the church are known as the local church and the annual conference which is presided over by a bishop. The central government consists of a council of bishops. The elders of the church are lay members. The Methodist church has become more congregational in the last few years.

Between the years 1820 and 1850, in America there was a great religious revival. During this period about one hundred fifty different churches were organized. Today only four remain. These four are: The Christian, or Campbellite church; the Church of Jesus Christ of Latter-day Saints, the Seventh Day Adventist church, and the Christian Science church. Of these four, the Latter-day Saints have had the greatest growth in the last fifty years, increasing 26%. The Seventh Day Adventists have had the next greatest growth, approximately 8%. The Christian Science has had a 6% growth and the Roman Catholic 3% growth in the same period of time. All other churches lost membership.

The Christian or Campbellite church was organized by the preaching of the Methodist minister, Reverend Campbell and his son. They renounced the doctrine of original sin. They taught that salvation comes by exercise of faith and repentance and baptism by immersion for adults. They also taught the free agency of man. There is no highly organized central government, but each minister is responsible to a general church council. The priesthood of the church is composed of deacons, priests, elders, and bishops. The deacons and elders are lay members of the church.

The Seventh Day Adventists came into being through the teachings of William Miller. His prediction for the year 1840 concerning the end of the world failed to materialize and he was ousted by his followers. Several factions arose but only one today is important. This group was organized as the Seventh Day Adventist church by a Mrs. White who, with her followers, accepted fully the doctrine of free agency, but reverted to the Jewish Sabbath, accepting thereby part of the law of Moses. The Seventh Day Adventist church council, composed of the elders of the church, forms the supreme body of the church, giving rise to a strongly centralized government. It claims that authority is not necessary to preach the gospel and that any member of the church may be a minister. The church priesthood consists of priests and elders. The church also teaches the non-use of tea and coffee, tobacco, alcohol, and meat.

In Boston about 1850 a young woman, Mary Baker Eddy, was stricken with a very severe illness. During her confinement she read the scriptures. She had been given up by the doctors but cured herself by faith. She began to teach healing by faith which she called Christian Science. By the time of her death the Christian Science church was firmly established. Its principal teaching is that evil and disease are creations of the imagination, and by exercising faith in God and right thinking all illness can be cured. The Christian Science church has a strong central government, vested in the First Church of Christ, Scientist, at Boston, and has no priesthood. Its officials are called lecturers and readers.

The Church of Jesus Christ of Latter-day Saints, or the so-called Mormon Church, was formally established as a corporate church on April 6, 1830. It accepts fully and completely the doctrine of the moral free agency of man, of faith in God, repentance, and baptism by immer-

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The NATIVE BLOOD

By ALBERT R. LYMAN

THE STORY THUS FAR: Down in the land of the Navajos, where the great, weird shapes of Monument Valley punctuate the skyline of the Southwest, Yoinsnez and his son and his daughter, Eltceesie, lived in a hogan, neighboring Husteele and his little son, Peejo. But despite their neighborliness in all other things there grew a bitter rivalry between the two for the capture of a phantom horse—Beleh thlizhen (blackhorse)—a stallion of Arabian type that appeared full-grown on Huskaniny Mesa on the Utah-Arizona line, and which defied all efforts for his capture, whether of trickery, stealth, or force. As the occupants of each hogan would attempt his capture, the occupants of the other would lie in wait to see if their rivals were successful. Suddenly, however, the dread influenza struck the hogan of Yoinsnez, crushing the life from his son and prostrating all others. While their rivals were so stricken, Husteele and Peejo sought again to capture Blackhorse—but without success. Then the devastating plague visited the hogan of Husteele. Ten days later, after Yoinsnez had finally gained strength enough to visit his neighbor and rival, only eleven-year-old Peejo was still alive. Yoinsnez took the boy to his own roof and cared for him. He also took Husteele's horses and herds and mingled them with his own, and burned down Husteele's hogan in an effort to blot out the dread epidemic. Yoinsnez's first feeling of compassion soon, however, turned to rising resentment and bitter distrust when Peejo seemed reluctant to tell all that he and his father, Husteele, had learned of Blackhorse. Before an adequate period of convalescence, Peejo and Eltceesie were out caring for the sheep, and as a rival for Eltceesie's favor there came Natawney Begay, vain and favored son of the tribe's big medicine man. In boyish physical conflicts he bested the sick-worn Peejo. Yoinsnez's open approval of Begay's attentions widened the breach between Yoinsnez and Peejo, and, driven to anger, Peejo told Yoinsnez that he would never find Blackhorse until he had returned to Peejo the sheep and horses taken from his father's corral, and then Peejo disappeared. Months had lengthened into years when Begay returned home from a celebration in New Mexico to tell a brooding Yoinsnez of having seen Peejo—a new Peejo, now the adopted son of a wealthy white man, who sent word that he would come back some day—a day of triumph for Peejo in which Yoinsnez "will crawl on his belly and beg me to help him." Then there came further to plague Yoinsnez's life a burly white man who set up a questionable trading post, operated on gambling principles, and who finally goaded the reluctant Yoinsnez into a bet for high stakes on a horse race and a foot race, which the Navajos won, but which proved merely to be bait for another race with higher stakes. At the big race the horse backed by the Navajos came in last, but Peejo arrived on the scene from his far-away adopted home to advise that the white man's horse was Navajo-bred and he could prove it.



SILENCE AND SOLITUDE AT TWILIGHT. *Courtesy of Harry Goulding, Monument Valley Trading Post Operator.*

CHAPTER VIII

THE milling crowd took them with it like driftwood on a stream. Everything was in a stir over the foot race—Joe Pane and Natawney Begay—betting, bluster, and noise. The Badger could be heard shouting orders from somewhere, and his tone left no doubt he was much ruffled.

When the two racers stripped for the track, the dapper limbs and faultless form of the medicine man's handsome son, claimed all attention. Pane was a fine specimen, but no such back, straight-creased and well muscled, and no such legs to endure the kind of punishment which had selected and preserved only the fittest of this desert race through generations of bitter hardship.

The old man and his daughter reached their perch on the hogan again as the crack of a pistol made the crowd suddenly aware the race had started, and they faced quickly about, treading on each other's feet to look down the track. Pane's white shorts made him easily distinguishable from Begay in spite of the distance.

At first they ran abreast, and the stillness of suspense deepened in the mass of watchers. Yoinsnez on his perch stared with dropped jaw, hands half raised, while the shepherdess absently crumpled her school hat in her fingers, unmindful of the wind playing with her loose hair.

Begay took the lead, a foot—two feet! They had covered half the distance, and the Navajos began letting off suppressed yells of anticipation. But Pane began catching up—catching up with every step. They ran abreast—Pane took the lead—he crossed the line two steps to the good!

The Badger's noisy delight failed to carry above a loud murmur of disappointment and chagrin. The nation's champions had been defeated—the nation humiliated!

Yoinsnez slumped down on the hogan like a wilted plant. The shepherdess, frantic with the sting of disaster, saw the Badger going through wild contortions of delight, and she started for him as if in some bad dream of confused necessity. When she reached him he was listening again, unwillingly, to something about this second race.

"That's all right," she heard Peejo say, and she knew by the sound that his firm jaw was biting off every word with unremitting purpose, "but you can't claim a cent of that thousand dollars."

"Who the h— are you, butting into my affairs?" the furious storeman demanded.

"Never mind who I am, I know what I'm talking about."

"He sure enough knows," announced the Colonel behind him. "My boy knows his stuff."

Peejo and the Colonel seemed to have delivered some kind of ultimatum, and as they turned away they met Eltceesie.

"Oh, can you save us?" she gasped in a hoarse whisper.

"Isn't your father interested in what I can do?" and his look was a challenge to the old man's failure to appear. "Is he afraid to see me?"

"Where can he find you?" she asked in breathless hurry.

"That red car on the hill is ours. You can find us there."

ELBOWING her way back she passed Pane's coach as he told a friend, "That Navajo boy is much the better of the two, but he lacks training."

"Training," she reflected. "Fitness means not only the excellent gift of nature, but the efficiency which training can add to the gift."

When she came to her father with this second message of surprise, he relaxed again from his burden of woe, and his long teeth appeared in half a smile. Peejo had ordered the Badger not to claim a cent of the money—she had no idea why, but she knew he had a good reason.

After all that the old man had heard about his being forced to crawl on his belly to Peejo, and now after Peejo had flatly refused to come to him, it went cruelly against his pronounced grain to allow Eltceesie to lead him off to that red car. He was desperately eager to dodge, for unpleasant memories stabbed his pride as he reflected, "He called me a thief! He said I'd crawl on the ground to plead with him. I'll not crawl on the ground to anybody!"

He greeted the boy stiffly, "*A law!* Peejo!" Amounting to "Well, well! This is Peejo!"

"And this is Yoinsnez," came the response with even more reserve, though the glance from under the level brows met the eyes of the shepherdess with a very different sentiment.

"These races—" the old man began awkwardly after a distressed pause, "what can I do about them?" and he tried hard to appear in dignified unconcern, especially not to appear crawling after much needed help.

"Do you remember *Beleeh thlizhen?*" Peejo demanded boldly, looking straight in the old man's shifting eyes.

"What do you mean?" faltered Yoinsnez, hesitating whether to resent it as a thrust at the unhealed wounds of the past.

"If you had *Beleeh thlizhen* you would have won the race," the young fellow declared, his level brows and square face the picture of firm purpose.

The furrows in the old man's sloping brow grew deep and knotty. "What kind of a hateful talk is this you're making?" he hissed.

"Did I tell you you would never find Blackhorse till you gave me my horses and sheep?"

"I am simply asking what about these races," interrupted Yoinsnez, with impatient dignity, "I didn't come here to quarrel with you—to crawl on my belly after you—to hear you call me a thief, as if I had not taken you from among the dead and brought you to life again."

"You hated Husteele, and you hate me." The resolute jaw closed with emphasis. "I'm going back to Texas—you can do with these races just what you think best."

He turned to join his white father at the car, but the shepherdess clutched pleadingly at his arm, "Please! please!" she begged, her great dark eyes looking through tears of heavy concern. "It is within your strange power to save us."

Closing his hand over hers, he caught her gaze in a silent study, "Will you go with me to Texas?" he asked in English.

She looked from him to her father and away at the eternal hands on the horizon, her face beautiful with its distress. She was no longer an unwitting child, but a woman of pronounced thought, feelings, beauty, and the essential staff on which her old father leaned heavily.

"I'm weary to death of life in a hogan," she declared in a whisper, lest her father might understand what she was saying, "but he would grieve himself to death if I went away."

Their eyes met in distressed suspense, while the old man tried in alarm to comprehend their whispered English, or to guess the import of their sudden confidence.

Turning to her father she asked in their native tongue with the pronounced finality she had caught from Peejo's voice, "Shall I go with him to Texas?"

"*Doetah! Doetah!*" (No! No!) and his furrowed brow contracted with grief at the thought of it while he twisted his stiff old hands together in anguish.

"If I stay will you talk with him and make the old trouble right?" she demanded in threatening tone.

"*Oaa! Oaa sekiss!*" (Amounting to "Yes! Yes, my dear!") and he put his knotty old arm around her plump shoulders. "What must I do?" he begged, appealing to Peejo, his lips atremble with apprehension and fear, "Tell me what you want. I'll do anything. Take the sheep, if you can save them, take everything, but don't take my girl away."

The hard lines in Peejo's face relaxed, he took the old man's hand, "*Shi bezhaa!*" (My father!) he breathed in reverent tone, and his eye caught the beaming face of the shepherdess. "I'll save you if I can."

THE Colonel and the government agent, engaged in heated controversy a little way off, called for Peejo to come, and he left the shepherdess and her father gazing eagerly after him.

The store-man was in great anxiety for his tangle of new liabilities, but he was resolved to yield nothing. The proof that Blueblazes was the white mare's colt, a full-blooded Navajo horse, was beyond his power to dispute—he squirmed and twisted under the weight of it. Neither could he meet their contention that Pane was a quarter

(*Continued on page 370*)



BEGAY TOOK THE LEAD, A FOOT—TWO FEET! THEY HAD COVERED HALF THE DISTANCE, AND THE NAVAJOS BEGAN LETTING OFF SUPPRESSED YELLS OF ANTICIPATION.
This illustration is from a sketch in water colors by Buck Lee, cowboy artist, born on the reservation, and now running the W-L guest-ranch and a trading post within Monument Valley.

The PROTESTORS OF CHRISTENDOM

xv. Humanism and Ulrich Zwingli

By JAMES L. BARKER

Head of the Department of Modern Languages at the University of Utah, and a Member of the General Board of the Deseret Sunday School Union

HUMANISM had prepared the way in Switzerland for the coming of the religious revolution. It had exposed the abuses of the church; it had discredited the methods and theology of scholasticism; it had placed more emphasis on right living and less on pilgrimages, fasts, and the rites of the church; and it had emphasized the necessity of going back to original sources: in religion, of going back to the original scriptures. "By 1520 there were eighteen German, two Dutch, eleven Italian, and four Bohemian translations" of the Bible. The printing press made it possible to place these translations of the scriptures in the hands of many.

The reading of the scriptures in the original text by the humanists revealed the contrast between Christianity as it had been instituted and as it had become. For Erasmus, the way to secure reform was to acquaint the people with the earliest beliefs and practices of Christianity. To this end he published his Greek New Testament at Basel and prepared editions of the Church Fathers.

In Switzerland, the beginnings of the Reformation were humanistic. Its first leader, Ulrich Zwingli, received a humanistic education in the universities of Basel and Vienna.

Zwingli was born January 1, 1484, at Wildhaus on the west side and near the southern end of Lake Constance in Switzerland. His father was the chief magistrate of the village, and his mother was the sister of a priest.

At first Zwingli was educated by his parents and by his uncle. At the age of ten he was sent to a Latin school in Basel and, at the age of fourteen, to a college in Berne, directed by the best classical scholar in Switzerland. He spent two years there and then another two years at the University of Vienna, where he studied the classics. In 1502, he came back to Switzerland, taught school, and continued his studies at the University of Basel, and in 1506 received the degree of master of arts.

In the same year he was ordained a priest in the Roman church and appointed to the pastorate at Glarus by the bishop of Constance. However, "he had to pay over one hundred guilders to buy off a rival candidate who was favored by the pope."[1] In order to read the New Testament in the original, he learned Greek without a teacher. In 1515, he visited Erasmus at Basel. Like Erasmus, he had the highest regard for the pagan writers of Greece and Rome, and was one of the few in his time who believed that the good heathen would be saved and who thought that they had been influenced by the Holy Spirit.

Like other priests in Switzerland, Zwingli accompanied his parishioners to the wars in Italy. He was later to oppose the sending of these mercenaries to the armies of the king of France and of the pope.

As yet Zwingli was a liberal in religion, but in no sense a rebel or a reformer. His interest centered in his Greek and Latin studies and in politics. From 1515 to 1520, he received an annual pension of fifty guilders from the pope. In 1518, the papal nuncio appointed him chaplain at Zurich with an increase in salary. Zwingli declined both.

In 1516, Zwingli was called to Einsiedeln. Zwingli secured a vicar for the church at Glarus, accepted the new post at Einsiedeln, and continued to draw his salary at Glarus. Einsiedeln was, as it still is, a place of pilgrimage. Many of the inhabitants of Zurich had heard Zwingli preach in Einsiedeln on the occasion of their visits to the shrine of the wonder-working black image of the Virgin. And on the 24th of December, 1518, he was elected pastor of the principal church, the Grossmunster, of Zurich.

The ministers of foreign powers came to Switzerland to secure Swiss mercenaries for their armies. Zurich was a prosperous town of about seven thousand inhabitants and belonged to the Swiss confederacy formed two centuries earlier. It was here that Zwingli was to work until his death.

Zwingli began to preach from Matthew and continued for four years to treat all of the New Testament books with the exception of Revelation, which he did not think was written by John. His sermons were largely devoted to moral teaching and, in matters of doctrine, he adhered closely to what he could prove from the New Testament. Unlike Luther, who accepted anything in the church that was not expressly forbidden in the New Testament, Zwingli rejected everything that was not expressly authorized by it.

During these years, Zwingli made no direct attack on the Roman church, but was content to preach truth as he saw it and, if it was to be contrasted with the practice or teachings of the church, to let others do it.

IN 1518, it is true, Zwingli opposed the sale of indulgences by Bernardhin Samson, apostolic commissioner, who had crossed the Alps from Italy for the purpose. However, neither in Einsiedeln nor in Zurich did Zwingli's opposition lead to any breach with the church. The officials of Zurich supported Zwingli and even the archbishop of Constance approved his opposition, and Samson returned to Rome.

For two years Zwingli made few enemies. The city officials were content that he and others should preach the scriptures so long as they were silent about human inventions which had crept into the church.

We have seen that in Germany the civil authority came to exercise the supervision and control of a bishop. This action of the magis-

[1] Philip Schaff, *History of the Christian Church*, vol. vii, p. 24.

tracy of Zurich is the first instance of the substitution of the civil power for the episcopal authority. It received Zwingli's approval and was to become common in Switzerland.

The break with Rome came over the observance of Lent. Zwingli declared in a sermon that there was no warrant in scripture for the abstinence from meat during Lent. Some of his friends ate meat during Lent and the bishop of Constance urged the observance of the church regulations and of the church fasts. The magistracy took the side of the church, and Zwingli defended himself in his first printed book. The bishop urged the eradication of heretical doctrines, and Zwingli replied in a second book, *The Beginning and the End*. In this he attacked the ceremonies of the church and appealed to scripture against the authority of the church.

In this same year (1522) Zwingli petitioned the bishop of Constance to permit the free preaching of the gospel and the marriage of the priests. Of course, the petition was not granted, but some priests, including Zwingli, disobeyed. Zwingli's marriage to Anna Reinhart, a widow, was not made public until two years later.

To quiet the commotion caused by his preaching, Zwingli requested the city government (the Small and Large Councils) to hold a public disputation (debate) on the sole authority of the scriptures. As a basis for the discussion, he drew up sixty-seven articles, including the following:

1. All who say that the gospel is nothing without the approbation of the church, err and cast reproach upon God.

2. The sum of the gospel is that Our Lord Jesus Christ, the true Son of God, has made known to us the will of His heavenly Father, and redeemed us by His innocence from eternal death, and reconciled us to God.

3. Therefore Christ is the only way to salvation to all who were, who are, who shall be.

8. All who live in this Head are His members and children of God. And this is the church, the communion of saints, the bride of Christ, the *Ecclesia catholica* (the universal church).

15. Who believes the gospel shall be saved; who believes not shall be damned. For in the gospel the whole truth is clearly contained.

16. From the gospel we learn that the doctrines and traditions of men are of no use to salvation.

17. Christ is the one eternal high-priest. Those who pretend to be high priests resist, yea, set aside, the honor and dignity of Christ.

18. Christ, who offered himself once on the cross, is the sufficient and perpetual sacrifice for the sins of all believers. Therefore the mass is no sacrifice, but a commemoration of the one sacrifice of the cross,



and a seal of the redemption through Christ.

19. Christ is the only mediator between God and man.

24. Christians are not bound to any works which Christ has not commanded. They may eat at all times all kinds of food.

26. Nothing is more displeasing to God than hypocrisy.

27. All Christians are brethren.

28. Whatsoever God permits and has not forbidden, is right. Therefore marriage is becoming to all men.

49. I know of no greater scandal than the prohibition of lawful marriage to priests, while they are permitted for money to have concubines.

57. The Holy Scripture knows nothing of a purgatory after this life.

58, 59. God alone knows the condition of the departed, and the less He has made known to us, the less we should pretend to know.

Zwingli thought of God as the absolute will. He "concluded that God's decrees were absolute and that man's salvation was utterly dependent upon these decrees. Human merit and moral freedom had no standing whatever. God had from eternity elected certain individuals to eternal life and others to eternal death or damnation. . . .

"Zwingli did not deny the terrible curse of the fall and the fact of original or hereditary sin, but regarded this sin as a moral disease only, which of itself did not involve personal guilt. Luther taught that original sin did involve personal guilt, even in new-born children, and that infant baptism was necessary. .

"He attacked the primacy of the pope, the worship of saints, the meritoriousness of good works, fasting, festivals, pilgrimages, monastic orders, celibacy of the clergy, auricular confession, absolution, indulgences, penances, and purgatory as human inventions, with no foundation in scripture."[2]

IN ALL there followed three disputations. The following is taken from the account of the first disputation in Zurich, January 29, 1523:

Mayor Max Roist: Often, most worthy and learned gentlemen, for some time in the city and land of Zurich, division has arisen concerning the teaching of our preacher, Master Huldreich Zwingli. By some, he is said to be a betrayer of the people, by others, a heretic. Among the clergy and lay members, the peace is increasingly disturbed and complaints reach us almost daily. In the public pulpit Master Huldreich has offered therefore to give an account of his teaching, if he is granted the opportunity to hold a public disputation, before everybody, both religious and worldly. We have consented that he hold the same in the German language before the Great Council and have invited to the same all the priests and those having the care of souls of our country, including the most worthy Lord and Prince, the Bishop of Constance. . . . Whoever then is displeased or doubts what Master Huldreich teaches here in the pulpit, whoever is in a position to show that his sermons and teachings incite to rebellion or are heretical, let him out of divine power now demonstrate his (Zwingli's) error. . . .

Zwingli: From the remotest times God has made known His will to the human race. . . . This word is clear in and of itself; but by human additions and teachings it has, for years and especially in our time, been troubled and befogged, so that the greater part of those who are called Christians, know less of nothing than of the divine will, but know only an imagined worship and mistaken holiness based on externals alone. To such error they are led by those who should be their guides, while the truth lies in the words of Christ as we may learn them from the gospel and the writings of the apostles. Now when a few begin to announce these, they are not considered Christians, but are called destroyers of the church and heretics. As such I am also considered; although I have already announced the glad tidings for the last five years in this city, it has not been enough to justify my course. . . . Therefore the Gentlemen of Zurich—and thanks be to them—have granted me a public disputation. I have drawn up theses which contain the sum of what I taught. That they are in harmony with the gospel I hope to prove everywhere, also before our gracious Lord, the bishop of Constance, and his advocates. The Spirit of God has urged me to speak. Forward then in God's name. Here I am.

Generalvicar Faber: . . . I did not come here to combat evangelical or apostolic teachings, but to listen, and in case of contention, to decide, and in general to do everything to secure peace and unity . . . for so Paul commands and the gospel. However, should one desire to disturb old praiseworthy customs and ancient tradition, then I declare, as the representative of my Lord, the bishop of Constance, that I am commanded to have nothing to do with it. Such things belong to the general councils of nations and bishops. . . . Therefore I advise that, for the time being, there be no disputation over century old papal or other spiritual constitution, especially since my Lord, the bishop of Constance, is informed that the rulers (Reichsstande) have decided to hold a general council in Nuremberg within a year. . . .

The generalvicar wished to cite tradition and appeal to the schoolmen to confute Zwingli, but the General Council declared that their decision must be determined according to the scriptures. They decided that he should be allowed to preach as he had done.

(To be Continued)

[2] Qualben, *History of the Christian Church*, pp. 244-246.

ERA CAMPAIGN SETS NEW ALL-TIME RECORDS

By JOHN D. GILES
Field Supervisor, Y. M. M. I. A.

More subscriptions sent in and more missions exceed quotas than ever before in the 42 years of "Era" history

THE unexpected has happened. Although business conditions were far from normal for the greater part of the *Era* subscription season and affected seriously some of the larger stakes which dropped behind last year's totals, the 1937-38 all-time record for *Improvement Era* subscriptions was exceeded by a substantial margin during 1938-39 and the subscription lists crowded well up toward the fifty thousand mark.

A brief review of the activity, which is carried on entirely by the efficient volunteer forces in the field, impelled by a glorious spirit of missionary service, brings to light some new leaders in various sections of the Church and adds more laurels to the stakes which have been in the top lists for the past several years.

The campaign started in record-breaking fashion. *Era* Week produced more subscriptions than have ever been received in one week in *Era* history with the single exception of 1929. If the pace set during that period had been maintained, subscriptions would undoubtedly have passed the 60,000 mark. The approaching election, however, threw the campaign efforts into a slump from which it required several weeks to recover. A moderate pick-up was just getting under way when Christmas again intervened. With a combination of circumstances affecting the field, subscriptions at one stage of the campaign were more than 2,500 below the corresponding period of the previous year.

Then the splendid organization spirit and the magnificent missionary attitude of thousands of workers in the field began to tell. Increases were noted in nearly every section, and although some stakes appeared to be lagging, the total efforts of the field forces started subscriptions on an upward climb which with very slight variations continued until the campaign ended.

The big surprise came in the last few weeks. At the beginning of April there appeared to be an even chance to equal the remarkable record of last year. Shortly after, however, the steady stream of subscriptions became a veritable deluge with the result that more subscriptions were credited during the campaign than ever before since the *Era* was first published in 1897.

Los Angeles Stake again led the Church by a wide margin in both total subscriptions and per cent of quota.



First row, **EASTERN STATES MISSION**, left to right: President Frank Evans; Sherman S. Brinton, Y. M. M. I. A. Supervisor.

Second row, **LONG BEACH STAKE**, left to right: President John W. Jones; Karl M. Ward, Y. M. M. I. A. Superintendent; Agnes Struble, newly appointed president of Y. W. M. I. A. Audrey Snow, outgoing president of Y. W. M. I. A.; C. Ed. Walker, Y. M. M. I. A. Era Director; Ruth Lindquist, Y. W. M. I. A. Era Director.

Third row, **SNOWFLAKE STAKE**, left to right: President Samuel F. Smith; Frederick A. Turley, Superintendent of Y. M. M. I. A.; Florence I. Denham, Y. W. M. I. A. President; Virgil Flake, Y. M. M. I. A. Era Director; Nellie G. Merrill, Y. W. M. I. A. Era Director.

Fourth row, **SAN FRANCISCO STAKE**, left to right: President Stephen H. Winter; Grant A. Strebel, Superintendent of Y. M. M. I. A.; Margaret Stephenson, President of Y. W. M. I. A. and also Era Director; Grant Ursenbach, retiring Era Director of Y. M. M. I. A.

Fifth row, **OAKLAND STAKE**, left to right: President Eugene Hilton; Lund A. Johnson, Superintendent of Y. M. M. I. A.; Mary C. Dunham, President of Y. W. M. I. A.; Lee Pitchforth, Y. M. M. I. A., Era Director (no photo available); Naomi Layton, Y. W. M. I. A. Era Director.

Although the almost impossible record of last year was vigorously attacked by nearly a thousand workers in the various wards of the stake, the leaders had to be content finally with 1,351 subscriptions, representing 305.6% of the quota. While this was slightly under last year's record, it greatly exceeds the best record ever made by any other stake in the Church.

Wards of Los Angeles Stake varied from 121% to 550% of the quota, with several exceeding 400%. The highest total per cent was Grant Ward with 550%. Huntington Park with 466% was second; South Gate with 438%, third; and Eastmont with 437%, fourth, Such a record in the face of existing business conditions is a splendid tribute to the cooperation and devotion of the good people of Los Angeles Stake. For the fifth consecutive year Los Angeles has led the entire Church, establishing more new records than have been established by any other stake in the Church. In the Citations, Los Angeles comes first in both total subscriptions and per cent of quota.

In a close finish, second and third places for total subscriptions from the larger stakes went to Salt Lake and Ensign Stakes in that order, with Ogden Stake and California Mission making excellent showings and both earning places on the Citation honor roll.

During the year Ensign Stake completed a project started a year before and presented to President Heber J. Grant a scroll containing the names of 1,223 subscribers.

In Group A, composed of the smaller stakes and missions, Eastern States Mission set a new record for missions with 519 subcriptions. Long Beach led all the stakes in this group, with Snowflake, San Juan, and Oakland also winning Citation Honors. Long Beach and Snowflake were close contenders during the entire campaign with the "California Spirit" finally winning out.

In per cent of quota, which from some angles is the fairest basis of comparison, North Central States Mission led Group A with 240.6%. Eastern States Mission, leader among the missions in total subscriptions, was second in per cent of quota with 221.6%.

Moon Lake Stake, just a year old, claimed honors among the stakes in this group with 179.7%, this baby stake exceeding Phoenix, also a new stake, by less than 5%. San Juan, first stake in the Church to reach its quota, maintained a lead for most of the campaign and finally finished in third place among the stakes of its group in the total listings, winning Citation Honors. Juarez Stake in Mexico completed the Citation list in this group, finishing approximately 10% behind Moon Lake.

One of the most consistent activities of the year was conducted by Hollywood Stake which finished in second place in per cent of quota, leading all stakes of the Church except Los Angeles, and in sixth place for total subscriptions, earning position on both Citation lists. Its subscriptions were the highest ever taken in that stake. Idaho Falls, one of the most loyal of the stakes, year after year gained a well-earned place on the Citation lists. Ogden Stake conducted a well planned and enthusiastic campaign to win fourth place in its group for total subscriptions and eighth place for per cent of quota. The Ogden Stake campaign was exceptionally well planned and was followed through very effectively.

A notable feature of the campaign is the fact that five California stakes and the California Mission qualified for Citation Honors, taking first place among the states. Utah, with five Citation winners, was second. Oakland Stake came into the Citation list with a splendid campaign which earned fifth place and a Citation in Group A for total subscriptions. Mt. Ogden Stake in seventh place for total subscriptions and tenth place for per cent of quota becomes a Citation winner as one of the twenty leading stakes of the Church. Splendid campaigns, well organized and carried through successfully for the entire season, were conducted by a large number of stakes which space prevents paying special tribute to at this time: The ten leading stakes from each of the four classes are as follows:



First row, SALT LAKE STAKE, left to right: President Wilford A. Beesley; Lincoln F. Hanks, Superintendent of Y. M. M. I. A.; Arzella Smith, President of Y. W. M. I. A.; William Earnshaw, Y. M. M. I. A. Era Director; Susie R. Earnshaw and Gwendolyn Bryner, Y. W. M. I. A. Era Directors.

Second row, ENSIGN STAKE, left to right: President Winslow F. Smith; George Cannon Young, Y. M. M. I. A. Superintendent; Louisa P. Clawson, President of Y. W. M. I. A.; (No Y. M. M. I. A. Era Director appointed); Ellen Barrett, Y. W. M. I. A. Era Director.

Third row, OGDEN STAKE, left to right; President Samuel G. Dye; A. Parley Bates, Superintendent of Y. M. M. I. A.; Lula R. Child, President of Y. W. M. I. A.; Nicholas Van Alfen, Y. M. M. I. A. Era Director; Mary Edling, Y. W. M. I. A. Era Director.

Fourth row, CALIFORNIA MISSION, left to right: President W. Aird Macdonald; W. W. Sorensen, Y. M. M. I. A. Supervisor.

Fifth row, MT. OGDEN STAKE, left to right: President William H. Reeder, Jr.; Ross H. McCune. Superintendent of Y. M. M. I. A.; Myrtle Price, Y. W. M. I. A. President; Eugene W. Robinson, Y. M. M. I. A. Era Director; Mrs. John A. Hendricks, Y. W. M. I. A. Era Director.



First row, LOS ANGELES STAKE, left to right: President Leo J. Muir, Regional Campaign Manager; Superintendent George A. Baker, General Manager Era Campaign; Shari Eccles Wilcox, President Y. W. M. I. A., also Associate Campaign Manager; John M. Iversen, Regional Campaign Manager; W. Noble Waite, Regional Campaign Manager.

Second row, HOLLYWOOD STAKE, left to right: President Wilford G. Edling; Ira L. Hurst, Superintendent of Y. M. M. I. A.; Leah C. Van Wagonen, Y. W. M. I. A. President; E. J. Sorenson, Y. M. M. I. A. Era Director; Marcie Lee, Y. W. M. I. A. Era Director.

Third row, BIG HORN STAKE, left to right: President Archie R. Boyack; Reuben L. Allphin, Superintendent of Y. M. M. I. A.; Elna J. Croft, President of Y. W. M. I. A.; Reed J. Thomas, Y. M. M. I. A. Era Director; Ruby Wilkerson, Y. W. M. I. A. Era Director.

Fourth row, STAR VALLEY STAKE, left to right: President Clarence Gardner; Ralph J. Hyer, Superintendent of Y. M. M. I. A.; Elmina C. Papworth, President of Y. W. M. I. A.; Ivan Call, Y. M. M. I. A. Era Director; Edith Shepherd, Y. W. M. I. A. Era Director.

Fifth row, IDAHO FALLS STAKE, left to right: President Leonard G. Ball; Fred W. Call, Superintendent of Y. M. M. I. A.; Addie R. West, President of Y. W. M. I. A. (No Era Director appointed for Y. M. M. I. A.); Alice Call, Y. W. M. I. A. Era Director.

Leaders in Per Cent of Quota

Group "A"

1.	North Central States Mission	240.6
2.	Eastern States Mission	221.6
3.	Moon Lake	179.7
4.	Phoenix	175.2
5.	San Juan	172.1
6.	Juarez	169.2
7.	Union	168.8
8.	Chicago	168.4
9.	San Francisco	164.4
10.	New York	147.3

Group "B"

1.	Los Angeles	304.6
2.	Hollywood	178.8
3.	Big Horn	145.6
4.	Star Valley	124.9
5.	Idaho Falls	123.2
6.	California Mission	122.5
7.	Cache	118.5
8.	Ogden	118
9.	Montpelier	115.8
10.	Mt. Ogden	115.6

Leaders in Total Number of Subscriptions

Group "A"

1.	Eastern States Mission	519
2.	Long Beach	421
3.	Snowflake	400
4.	San Francisco	354
5.	Oakland	346
6.	Taylor	343
7.	Woodruff	341
8.	East Central	328
9.	Northern States Mission	321
10.	Lethbridge	310

Group "B"

1.	Los Angeles	1,346
2.	Salt Lake	950
3.	Ensign	855
4.	Ogden	844
5.	California Mission	839
6.	Hollywood	799
7.	Mt. Ogden	704
8.	Weber	636
9.	Box Elder	628
10.	Wells	618

Among the missions, there was spirited competition, with the best showing yet made. With three missions among Citation winners (two of them, Eastern States in total subscriptions, and North Central States in per cent of quota, leading the entire Church in their groups, and Eastern States Mission winning double Citation Honors) the missionaries have earned the commendation of the entire Church. Reports indicate that the statement made frequently by President Heber J. Grant that "the *Era* is the best missionary in the Church" is being substantiated in hundreds of homes in the missions. California Mission, a perennial Citation winner, finished in fifth place for total subscriptions and barely missed double Citation Honors, finishing sixth in per cent of quota.

The fact that total subscriptions were exceeded and more stakes, missions, wards and branches reached their quotas than in any previous campaign, marks the 1938-39 period as the most satisfactory in *Era* history. Letters have been sent from the General Superintendency of the Y. M. M. I. A. and the General Presidency of the Y. W. M. I. A. to stake leaders expressing thanks and appreciation for the remarkable achievement in the face of great difficulties. As the record of the campaign closes and we prepare for an even greater campaign next year, congratulations are extended by the *Era* staff to the thousands of persons who contributed so effectively to the greatest of all *Era* campaigns.

The Citation stakes will be honored in the Tabernacle on Friday morning, June 9, at which meeting President

Grant and many of the other General Authorities of the Church are expected to be present. Appreciation will be expressed at that time, officially, to all *Era* workers and stake and ward officers who have participated in making the "Voice of the Church" available to the membership of the Church.

HIGHLIGHTS OF THE ALL-TIME RECORD *ERA* CAMPAIGN

TOTAL subscriptions exceeded the previous high record by approximately fifteen hundred. Seventy-six stakes and missions, the highest on record, reached their quotas and received cash awards. Nine hundred thirty-two wards and branches reached their quotas and received checks for substantial amounts, also the highest number on record.

The 1938-1939 Citation stakes in the four groups are as follows:

LEADERS IN PER CENT OF QUOTA

Group "A"

1. No. Central States Mission..240.6
2. Moon Lake 179.7
3. Phoenix 175.2
4. San Juan 172.1
5. Juarez 169.2

Group "B"

1. Los Angeles 304.6
 (Also first in total subscriptions.)
2. Hollywood 178.8
 (Also sixth in total subscriptions)
3. Big Horn 145.6
4. Star Valley 124.9
5. Idaho Falls 123.2

LEADERS IN TOTAL NUMBER SUBSCRIPTIONS

Group "A"

1. Eastern States Mission 519
 (Also second in per cent of quota.)
2. Long Beach 421
3. Snowflake 400
4. San Francisco 354
5. Oakland 346

Group "B"

1. Salt Lake 950
2. Ensign 855
3. Ogden 844
4. California Mission 839
5. Mt. Ogden 704



First row, NORTH CENTRAL STATES MISSION, left to right: President David A. Broadbent; J. Nevin Richards, Y. M. M. I. A. Supervisor.

Second row, MOON LAKE STAKE, left to right: President Edwin L. Murphy; Walter Kerksiek, Superintendent of Y. M. M. I. A.; Zella Rust, newly appointed Y. W. M. I. A. President; Virgie F. Murphy, retiring President of Y. W. M. I. A.; Lyman G. Larsen, Y. M. M. I. A. Era Director; Myrtle Larsen, Y. W. M. I. A. Era Director.

Third row, PHOENIX STAKE, left to right: President James R. Price; Wallace E. Broberg, Y. M. M. I. A. Superintendent; Ethel Peterson, Y. W. M. I. A. President; A. B. Campbell, Y. M. M. I. A. Era Director, (no photo available); Norma Erb, Y. W. M. I. A. Era Director, (no photo available).

Fourth row, SAN JUAN STAKE, left to right: President Joseph B. Harris; George A. Hurst, Jr., Superintendent of Y. M. M. I. A.; Mary L. Adams, President of Y. W. M. I. A.; Lawrence Palmer, Y. M. M. I. A. Era Director; Elizabeth Halls, Y. W. M. I. A. Era Director, (no photo available).

Fifth row, JUAREZ STAKE, left to right: President Claudious Bowman; Bryant R. Clark, Superintendent of Y. M. M. I. A.; Ella F. Bentley, President of Y. W. M. I. A.; Lynn Haws, Y. M. M. I. A. Era Director; Vivian O. Skousen, Y. W. M. I. A. Era Director.

LEE PITCHFORTH (No Photo Available.)

A. B. CAMPBELL (No Photo Available.)

NORMA WEBB (No Photo Available.)

ELIZABETH HALLS (No Photo Available.)



THE M. I. A. READING COURSE
BOOKS FOR 1939-1940

Executives—*Voice From the Dust*—Genet Bingham Dee
Adults—*The Rediscovery of Man*—Dr. Henry C. Link
M Men-Gleaners—*Alone*—Richard Byrd
Explorers—*Antarctic Icebreakers*—Lorene K. Fox
Juniors—*Three Sisters*—Cornelia Spencer
Scouts—*Queer Person*—Ralph Hubbard
Bee-Hive—*Caddie Woodlawn*—Carol Ryrie Brink and *Good Manners*—Beth Bailey McLean

BISHOP JONATHAN H. HALE OF NAUVOO—HIS LIFE AND MINISTRY
(Heber Q. Hale, Salt Lake City, 1938. 209 pages.)

THE author has done a commendable service in bringing together in this family volume what is known of the life and ministry of a man who, from his baptism in 1834 until his death in the dark days of the expulsion of 1846, filled eight missions for the Church and held many positions of responsibility, as friend, confidant, and co-worker with the early leaders, including the Prophet Joseph. That so much distinguished service could be crowded into the space of twelve years of Church membership is a noteworthy matter of history. Prior to his death, brought about by the hardships of the exodus, he was bishop of the Ninth Ward of Nauvoo. Speaking of this family history, the author says in his preface: "It is regrettable that we do not know more about him . . . but after a search of over two years we have surprisingly accumulated much more authenticated data than we at first even thought could be found. We have dealt only with factual information, carefully avoiding fiction and mere conjectures. . . . The closing pages of the book are devoted to following the Hale family to Utah and to its present numerous representation. The volume, reproduced by an offset process rather than printed, contains numerous historical and decorative illustrations.

—*R. L. E.*

THE SALT OF THE EARTH
(Ab Jenkins and Wendell J. Ashton, Deseret News Press, 1939. 80 pages. Illustrated.)

THIS interesting volume, with a foreword by A. D. "Bill" Rishel, relates the history of the world's fastest speedway—the Bonneville Salt Flats of Utah—from the time since they slowed the pioneers until the time when they yielded the present all-time record of 357.5 miles per hour. One of the most engaging parts of the book is its numerous illustrations of automobiles, places, and personalities which show what has happened in the speed world within a generation better than words can describe it. Interest in the brief chapters is enhanced by the co-authorship of Ab Jenkins, present-day holder of most of the world's overland speed records.

—*R. L. E.*

AMERICA IN MIDPASSAGE
(Charles A. Beard and Mary R. Beard, Macmillan Company, New York, 1939. 949 pages. $5.00.)

SCHOLARLY, authentic, intensely vital, significant and at the same time stirring, this historical appraisal of America today comes with welcome acclaim to millions who wish to understand what America is about and where she is headed. It is the kind of book to be recommended for serious study, for into its pages are compressed the significant happenings of the immediate past with the view of pointing out what the future will hold.

Quoting from Dr. Nicholas Murray Butler, the authors show us the importance of these times:

"The period through which we are passing . . . is a period like the fall of the Roman Empire, like the Renaissance, like the beginning of the political and social revolutions in England and in France in the seventeenth and eighteenth centuries. . . . It is in some ways more powerful than them all; and it holds more of the world in its grip than any of them, but it certainly resembles them in its epoch-making character."

Because of the fairness with which the authors approach the study of situations as they exist today, *America in Midpassage* can scarcely be emphasized enough as a necessary book for everyone to read.

—*M. C. J.*

MISS BAX OF THE EMBASSY
(Emily Bax, Illustrated, Houghton Mifflin Company, Boston, 1939. 279 pages. $3.00.)

AN Englishwoman attached to the American Embassy? Can you see the raised eyebrows—or are you raising your own? From 1902 to 1914, regardless of raised eyebrows, this English girl was employed by the American Embassy because the American girl who had been so employed had been taken ill and the Americans were hesitant to accept the responsibility of another so far away from home, since women stenographers in those days were making their first entrance into the field of business. Interesting bits of diplomatic detail enliven the story and bring firsthand information about what goes on behind Embassy doors.

The delightful part of the book is that the author gives intimate, friendly pictures of the personnel of the Embassy during the years when she operated there: Mr. Choate, with his zest for life; Mr. Whitelaw Reid, with his punctiliousness and his very capable wife, who made, according to Henry James, the Embassy of the United States, not *an* embassy by *the* embassy of London; Walter Hines Page, the last ambassador under whom Miss Bax served, with his kindliness, his geniality—and his somewhat countrified manner.

The book is highly entertaining and at the same time informational. It's just the kind of book most of those who have been in the diplomatic service would like to write if they dared. It is interesting to know that at the present time Emily Bax resides in New York City and has become a naturalized American citizen.—*M. C. J.*

SWIFT MESSENGERS

By Marion Platt

THE poet's words
Can be dead letters
Standing where he put them
In ordered rows
Upon the page,
Or they can be swift messengers
Sent to conduct his kindred souls
Straightway to the innermost chambers
Where he dwells.

THE Pulitzer prize awards in literature for 1938 include the following:

Novel—*The Yearling*, by Marjorie Kinnan Rawlings
Biography—*Benjamin Franklin*, by Carl Van Doren
Drama—*Abe Lincoln in Illinois*, by Robert Sherwood
Poetry—*Selected Poems*, by John Gould Fletcher
History—*A History of American Magazines*, by Frank Luther Mott

CARDINAL ASPECTS OF SPEECH
(James Murray and Wesley Lewis, Prentice-Hall, Inc., New York, 1938.)

BASED on the idea that both theory and practice are necessary for the development of speech ability, this book will offer practical help in organization and delivery of speeches. Almost as valuable as the text itself are the lists of references appended to each chapter and to which the eager student will turn for additional help. In the chapter on "Types of Public Address," the authors inform us that the impromptu speech is not public address, but is instead a "weak medium of communication." All prospective speakers should take heed—and should be prepared.

Quoting from so late speeches as that of Thomas E. Dewey, given over the air October 3, 1937, and that of W. J. Cameron, delivered February 27, 1938, the authors demonstrate interesting approaches in their chapter on "Delivering the Speech." Although many are dubious about the desirability of instructing speakers what to do in the way of physical expression, the authors of this text approach the subject intelligently and give helpful suggestions. The book is a good one to add to the library of Church members, because all of us at times are forced to public life and should acquit ourselves well.—*M. C. J.*

HARLEQUIN HOUSE
(Margery Sharp, Little, Brown and Company, Boston, 1939. 312 pages. $2.50.)

HIGHLY entertaining, this book introduces us to the slightly bizarre situation in which Mr. Partridge (he who buys bright red stockings by the gross) finds himself after he has tried to help Lisbeth Champion and her irresponsible but lovable brother, Ronny, who is too innocent for his own and

(*Continued on page 356*)

Poetry

HE WHISTLED AWAY

By Ruth May Fox

I HEARD a blind man one day on the street,
Whistling away, whistling away;
He had naught but a cane to guide his feet;
But enjoying the breeze that fanned his cheek,
He whistled away.

Of corners and curbs so careful was he,
As he whistled away, whistled away;
Avoiding obstructions—one, two, and three,
He walked straight ahead with pride one could see,
As he whistled away.

The load he carried was heavy to bear,
But he whistled away, whistled away;
As though he knew neither sorrow nor care,
With a song on his lips that all might share,
He whistled away.

Happy the man, be his eyes dim or bright,
Who whistles away, whistles away;
Who walks the straight path with his face to the light,
Shunning the pitfalls that wither and blight
As he whistles away.

GIRL GRADUATE

By Christie Lund Coles

WHAT sweeter thing in all the world, than this:
A virgin, woman-girl of seventeen,
Waiting for life as earth waits summer's bliss,
A sweet girl-graduate with eyes sky-clean,
With lifted face, unscarred by age or pain,
Untouched by earth's dark ugliness or care,
With eager hands, lovely as evening rain,
Yet strong for what may come for them to bear.

And, oh, because she is so brave and sure,
So happily unaware, Lord, let her keep
Her young, expectant faith unchanged and pure.
And though life lines her face with furrows deep,
Still let her eyes be lifted and sky-clean,
And let her keep the heart of seventeen.

MY GARDEN

By Irene Faulconbridge

I'VE been walking in my garden
Where mem'ry lights the way.
I met old friends and walked with them
Down paths of yesterday.

We talked of all the happy times
And fun that used to be,
Of songs we sang together
In happy revelry.

I found my weeping willow
Still thriving in the sod,
And my sturdy tree of faith and hope
Still growing up to God.

My garden will not fade away
As earthly gardens do,
If I can keep the sunshine in
And my skies forever blue.

A PSALM OF FOOLISH WISDOM

By Louise Leighton

LO, WE are a world of wise fools!
We have builded towers to the stars,
But we have not lifted the minds of men to the light.

We have constructed mansions and temples,
But we have not reared noblemen to dwell in them.

We have heaped gold in our marts of trade,
But we have not minted coins of kindness.

We have healed sick bodies and mended crippled bones,
But we have not mixed potions to cure the sick heart,
Nor have we straightened a distorted brain,
Nor halted epidemics of hate and war.

We have crossed the mountains and spanned the seas
With the speeding wheel and the spinning wing,
But we have not bridged the distance between the rich and the poor.

We have harnessed light and sound, we have chained energy and motion,
But we have not conquered the forces of evil.

We have steeped ourselves with the science of matter.
Let us now apply our wisdom to spirit
Before our foolishness destroys the universe.

A NEW GRANDPA

By Joseph Arrowsmith

IF you've had the care of babies
And know the love they bring to you,
Then you know without my telling,
What the little tikes can do.

Yes, I know they're lots of trouble
And a nuisance, too, they say,
But don't you pity those who have none—
As they teach you how to play?

Have you ever had a grandchild,
Or wondered how it really seems?
Maybe you have hoped to have one
Or have pictured him in dreams.

Could you really learn to love one,
Just as though it were your own?
No doubt you'll say you couldn't,
If you have none in your home.

Timed to greet you in life's autumn,
When your hair is turning gray,
Just another glimpse of heaven,
Come to cheer you on your way.

Little sweethearts, full of sunshine,
As they cuddle up to you.
Maybe you can see your daughter
In those lovely eyes of blue.

You can have your fancy titles;
None of them will interest me.
I've received a gift from Heaven.
I'm a new G. P.

"FATHER"

By Mary Young Burton

I SOMETIMES think, when Spring comes round,
And robin's notes I hear,
I long the most for you, sweetheart,
And for your words of cheer.

But when the Summer comes again,
And skies are all aglow,
My heart is yearning still the same,
I need you, dear, you know.

In Autumn when the leaves turn gold,
And bonfires cloud the air,
My thoughts are all of you, just you,
You're ever in my prayer.

Oh Winter!—do not bring again
The bleak and cheerless day;
My heart is desolate, like you,
Since he has gone away!

TALL SON

By Queena Davison Miller

BUT yesterday a bright wind swept
The drifted cherry petals down the lane;
Today the patterned snow is sifting white
Across the pane.

Dear boy, it seems but yesterday
Your hand was petal small within my clasp;
Today it takes but two firm fingers' breadth
To tax my grasp.

HOEING SUGAR BEETS

By Jane Bradford Terry

UP and down the endless rows,
I stoop and hoe,
With aching back and sweating brow—
My spirits low.

My knees are bruised and strained,
My hands are rough and stained,
My wrist feels sore and sprained—
Yet on I go.

But hark!
From yonder fence there comes a sound so sweet and clear,
A meadow-lark seems heaven-sent my heart to cheer.
A wild, weird scream! It's seagulls flying low;
They soar, then gracefully glide to and fro.
A killdeer sounds his eerie, plaintive cry;
Two kingbirds dart and swoop as they sail by.
I watch some swallows skimming o'er the field—
Rich brown and cobalt-blue are both revealed.
A chorus in a tree-top down the lane
Proclaims the message, "Spring is here again!"

Refreshed, I gaily hum a lilting lay—
Somehow, my cares have vanished far away.

Editorial

The Future

Concerning the future, there are some things we know and some things we do not know. That which we know, we know in general and not in detail.

We do not know whether we shall be at peace or at war a year or a decade hence—but we do know that the words of all of the prophets shall yet be fulfilled.

We do not know whether we shall be in poverty or plenty in the seasons and the generations to come, but we do know that they who keep the commandments of the Lord God will reap the rewards of obedience, and that they who keep them not will pay some form of penalty for each infraction.

We do not know what will be the popular theories of learning—what philosophies will be acclaimed, what scientific discovery will bring forth—nor do we know what the social order will be, nor what political views will hold sway, nor after whom men shall be following—but we do know that the fundamental principles of life will remain unchanged and that there is no escape from them and no short cut to glory.

We do not know what sorrows or what joys lie in wait for us, or for our loved ones, or for the stranger within our gates, but we do know that that man or woman who has not entered into the companionship of prayer with the Lord God, his Eternal Father and Creator, shall find loneliness added to his sorrow when the stresses of life make the way difficult.

We do not know what lies in store for this people—whether the next year, the next decade, the next generation, will find us with more or fewer material advantages than we now enjoy—whether men will profess to love or revile us—whether the press will extol or attack us—whether we shall find ourselves in the midst of greater depression or greater prosperity—whether we shall live in a world which finds itself more spiritually enlightened or in greater spiritual darkness—what doctrines men shall be preaching—or what degree of liberty will be left unto us. But we do know that the purposes of the Lord fail not, and though the heavens and the earth pass away, His word shall not pass away.

And we know that no matter what the future holds, it will be better for us and our families to be found among the faithful of this Church than in any other condition in which we might find ourselves—and we know that this holds true for all of our friends and acquaintances, young and old, and for all men everywhere, no matter to what flag they pay their allegiance or in what land they may make their home.—*R. L. E.*

Any Mother to Her Daughter

You are so young, so gay, so carefree, standing there in your attractive gown. Your white dress with its scarlet jacket symbolizes your duality: the white innocence of your youth and the jaunty courage that will carry you happily through life. Looking at you, my heart cries out that you are grown too soon, that you will soon be leaving me for your own adventure into living. I could not help seeing the muting of your eyes as they caught Bob's when he handed you the single spray of syringa blossoms. Oh, yes, I know that it is familiarly called the orange blossom.

When you slipped the tiny branch under the roll of your hair, I also saw Bob's eyes light. I am glad, oh, so glad—at the same time that I am sorry. Bob's my choice for you, too, my dear; he sees eye to eye with you in all the things that matter. He knows that you must start your life together by going to the House of the Lord, there to seal your lives through the eternities to come. He believes that the Church must be permanent in your lives if you are to be truly happy, for those who live selfishly to themselves alone are in the end lost. He knows that in the Church you must be ready to serve not only with your tithes and fast offerings, but also with your time and talents and that through this loving service you will find happiness more than commensurate with your efforts.

When your children come, you will both realize that they are precious souls entrusted to you by a kind Creator who will expect you to render an accounting of your care for them. You will realize that the home you establish here will be the foundation for the home that you will have in the eternity to come. I remember all the fond hopes that I entertained that some day you would have a great career. But now I am happy that you have elected to establish a home instead. Your family may not acclaim you so loudly as the crowd might have acclaimed you, but they will be shaped by your life and influence as no audience could have been. Wise you are to have seen that the fame and adulations of the many should give way to the lasting honor accorded by the few.

You will be a good wife, patient, kind, wise; you will be indeed a help meet for your husband. You will blend your fine points with his, that from the welding there will come a greater accomplishment than could have been possible from either of you alone. Keep the orange blossom fragrance in your heart and its beauty in your mind, and eternity will but enhance the joys that you will find on this earth.—*M. C. J.*

EVIDENCES AND RECONCILIATIONS

xiii. How do you account for Gospel Resemblances in Non-Christian Religions?

THE great world religions have much in common. Hinduism, Taoism, Zoroastrianism, Buddhism, Confucianism and Mohammedanism hold to some tenets fundamental in Christianity. They all believe in an overruling power, God; in man's immortality in some form; and in a divine plan for the guidance of man to happiness. All of them recognize that growth and progress come through self-effort, by self-control and self-discipline. The brotherhood of man, cooperation, and the golden rule are generally accepted as obligatory upon all men. These doctrines are impressively similar to those of Christianity. (See H. M. Woodward, *Humanity's Greatest Need.*)

There is a like similarity, though not so marked, in the practices or ordinances of the religions of earth. For example, baptism, the initiatory Christian ordinance, is not peculiar to the Christian Church. In some form it is practiced by many non-Christian communities. In fact, the doctrine of entering through water into a new life is widespread. Moreover, a practice equivalent to baptism is very old. Among the Hebrews it was practiced long before the days of Christ. In ancient Egypt, a corresponding rite was in operation from days immemorial. Other Gospel practices likewise appear in other non-Christian religions. (See *Encyclopedia Britannica,* Article on "Baptism.")

Even the substance of the Ten Commandments dates back into far non-Christian antiquity, and among others than the Hebrew people. The Ten Commandments were given by God to Moses among the thunderings and lightnings on Mount Sinai. Yet, in other forms their teachings were known by peoples who lived before the days of Moses. The code of Hammurabi, a contemporary of Abraham, contains injunctions for correct living resembling the Ten Commandments. (See R. F. Harper, *The Code of Hammurabi.*)

Such similarities might be multiplied, if necessary. How may they be explained? It is a fair question.

In the abundant literature attempting to answer this question, two opposing answers or explanations appear.

The first, for the moment the fashionable one, sets up the theory of the independent development of such similarities in different lands and among different peoples. That is, religious beliefs and practices have arisen spontaneously and independently in various countries. The founders of the various great world religions originated, from the foundation, the respective bodies of laws and regulations and independently of other religions. The striking similarities that exist, despite the independent origin, are explained by a "psychic unity that leads men independently the one of the other to arrive at the same destination." Some supporters of this theory speak of a "convergence" of human ideas towards the same conclusions. In short, the blind or chance operation of some mystic force explains the similarities appearing in the religious systems of the world.

This explanation is not confined to religious beliefs and practices, but is extended to the general cultural history of mankind. In economic and social fields, in literature, art, mechanics, and crafts, remarkable similarities exist among various peoples the world over. All these, this theory declares, had an independent origin in different lands.

Similar myths, legends, and folklore exist among all primitive peoples. The theory of "independent development" holds to the belief that out of the shadows of the forest, the presence of death, and other experiences that stir the superstitions of man, primitive magic was formed alike in different lands. From this magic came religion, which in time, as people progressed, became science. (See Frazer, *The Golden Bough; Folk Lore of the Old Testament.*)

The second theory to explain the similarities in the religions and other cultures of different peoples holds that there has been a diffusion of religious, cultural ideas from a common center or centers. This theory does not deny the possibility of "independent development," but insists that such development can not be proved. It claims that observed facts are much more easily explained on the theory of diffusion.

In support of this theory are historical evidences of the diffusion of ideas, handicrafts, and arts pretty much over the whole earth. From early times the human race has traveled widely, often by sea. Intercommunication among widely separated countries has long been going on. The wisdom and the skill of man have been passed on from land to land, from individual to individual. The accumulation of facts in favor of the diffusion view is large and most interesting. Its modern founder, Sir Edward Burnett Tylor, and his followers have produced a large and convincing literature dealing with the diffusion theory.

This theory agrees with the former that there is a gradual development of culture from primitive to more advanced peoples. It also admits that there are occasional difficulties in this as with every other theory. For example, the trilithons of Stonehenge in England, and those of Tongatabu in Oceania, though very similar, seem so far removed in distance as to have no relationship. Yet, the general intercourse of mankind, since early days, does not make it seem impossible that the idea behind these ancient monuments had a common source.

In the field of religion, it has been well established that there has been a wide diffusion of ideas. Mohammedanism is a good example. From Arabia it has spread over Asia, parts of Europe and Africa, and into many (*Continued on page* 380)

The Church Moves On

LEVI EDGAR YOUNG TO HEAD NEW ENGLAND MISSION

APPOINTMENT of Elder Levi Edgar Young, member of the First Council of Seventy and Professor of History and Political Science at the University of Utah, as president of the New England Mission to succeed Carl F. Eyring, has been announced by the First Presidency. President Young will leave some time in July for Cambridge, Massachusetts, mission headquarters.



CARL F. EYRING LEVI EDGAR YOUNG

Elder Young became one of the General Authorities in 1910. For many years he acted as president of the Temple Block Mission. An authority on western history, he has achieved a prominent place in the field of education during the past 40 years. Several of his publications on Utah are well known.

Dr. Eyring will return home to resume his place at Brigham Young University.

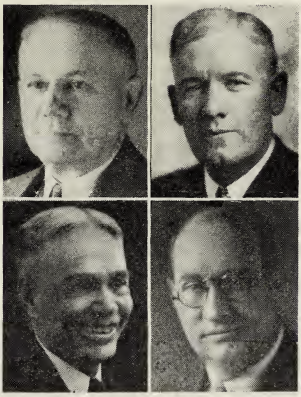
PLANS READY FOR IDAHO FALLS TEMPLE

BEAUTY, character, and utility have been achieved in plans for the temple to be built at Idaho Falls. Designed by a group of architects, comprising Edward O. Anderson, Georgius Y. Cannon, John Fetzer, Ramm Hansen, H. C. Pope, and Lorenzo S. Young, the building will be constructed of reinforced concrete on a five-acre plot between Memorial and River drives overlooking the Snake River.

The temple will have a capacity of 150 people per company. In the basement will be located the baptismal font, dressing and waiting rooms, archives, laundry, and kitchen supply room. Offices for the temple presidency and the recorder, a waiting room for children, kitchen, dining room, assembly hall, linen room, and additional dressing rooms will occupy the main floor. The second floor will contain the ordinance rooms. Plans include a tower to rise some 124 feet above the ground.

NEW HEADS APPOINTED FOR NORTHERN AND CENTRAL STATES MISSIONS

SUCCEEDING Bryant S. Hinckley, who has presided over the mission for more than three years, President Leo J. Muir of the Los Angeles Stake has been announced as new head of the Northern States Mission. Elder Muir, former State Superintendent of Public Instruction in Utah, has served in the Los Angeles Stake presidency since 1923, when it was organized.



TOP: ELIAS S. WOODRUFF, JOHN F. BOWMAN.
BOTTOM: BRYANT S. HINCKLEY, LEO J. MUIR.

Elder John F. Bowman, former mayor of Salt Lake City, has been appointed president of the Central States Mission to succeed Elias S. Woodruff, who concludes over five years' service in that capacity. Elder Bowman was a member of the Y. M. M. I. A. general board from 1913 to 1935.

PRESIDENCY OF ONEIDA STAKE REORGANIZED

ELDER GEORGE E. BURGI, succeeding President Taylor Nelson, who has served since 1920, was appointed head of the Oneida Stake recently, with Paul R. Wynn, first counselor, and Phenroy Edgley, second. Retiring counselor was David G. Eames. J. Hyrum Bells, Leander Boyce, and George A. Griffith of the stake high council were also released. Reorganization was under the direction of Elder Stephen L Richards.

NEW WARD CREATED IN PASADENA STAKE

DIVISION of the North Hollywood Ward on April 30 added a new unit, the Van Nuys Ward, with Paul M. Pack as bishop, to the Pasadena Stake.

Reorganization of three other wards of the same stake has effected the following changes: Austin D. Pack succeeds Raymond S. Summers as bishop of Pasadena Ward; Jean Wunderlich replaces Bishop Louis Poggione of the Rosemead Ward; and Harold Gunn succeeds Albin Hoglund, bishop for sixteen years, as head of the Garvanza Ward.

DANISH ROYAL COUPLE FETED IN TABERNACLE

THE regular Sunday afternoon session on Temple Square was the scene of a notable demonstration of friendship and good will on April 16 (when Crown Prince Frederik and Princess Ingrid of Denmark, visitors in Salt Lake, were honored at a public reception which crowded the Tabernacle.



MISSIONARIES LEAVING FOR THE FIELD FROM THE SALT LAKE MISSIONARY HOME
ARRIVED MAY 1, 1939—DEPARTED MAY 11, 1939

Reading left to right, first row: Douglas McQuarrie, Harold C. Taylor, Wilma Thorup, Meldra Cheney, Verla Ashcraft, Veda Mecham, W. Rudger Thornock, Roscoe B. Mackay.
Second row: Pres. Don B. Colton, Clarence Reynolds, Howard F. Rawlins, Kathryn Baird, Milton Ramsey, Lawrence Nelson, James Chatwin.
Third row: Gilbert Anderson, Albert Rueckert, Owen K. Earl, Ruby Goodson, Lillian Reener, Earl H. Oyler, Frank Knutti, Stanley B. Nance.
Fourth row: Walter G. Lindsay, Willard Bruderer, Leonard Ure, Reid F. Ellsworth, T. C. Gronning, Kenneth W. Foote, Sterling A. Johnson, Elwin Boice.
Fifth row: Robert W. Hansen, B. Lucian Jones, Eugene Newman, Don W. Zundell, Lloyd Roberts, Foy Poulson, Norman Price, G. Woodrow Wilson.
Sixth row: B. Wayne Matkin, Robert W. English, Elizabeth M. Williams, Howard Brinton, Ralph Thompson, W. D. Burns.
Seventh row: Ray H. Rose, F. Wayne Graham.

NEW STOREHOUSE TO SERVE CACHE VALLEY STAKES

PENDING remodeling, the buildings of the New Jersey Academy at Logan will house a community storehouse, unit in the Church Welfare Program, to accommodate Cache, Logan, Hyrum, Benson, and Smithfield stakes. In addition to warehousing contributions from these stakes, the buildings will also be utilized by the Relief Societies as a work center. Bishop George Raymond of the Logan Seventh Ward has been named chairman and Bishop William Evans, Jr., Logan Third Ward, vice-chairman. Storehouse directors include Bishops Edwin Clawson, Erastus Johnson, and Merlin T. Van Orden, representing the participating stakes.

SOUTHERN CALIFORNIA CEMETERY TO BE DEDICATED

COMPLETION of Mount Cumorah, L. D. S. division of Rose Hills Memorial Park, Whittier, California, will be observed in formal dedicatory services to be held at the cemetery Sunday, June 25, at 2:30 p. m.

A program of interest to Church members has been arranged. Tentative plans call for a dedicatory address by Everard L. McMurrin, and short addresses by five stake presidents are also scheduled. The dedicatory prayer will be offered by President L. J. Muir of Los Angeles Stake. An official of Rose Hills Cemetery will welcome Church members to Mount Cumorah in a brief address.

CHURCH RECEIVES HISTORICAL FILM

A COPY of the film "The Miracle of Salt Lake," a Metro-Goldwyn-Mayer short subject shown in many countries, was added to the Church historical archives recently. The presentation was made to President Grant by Samuel Gardner, Salt Lake manager for the company. The dramatization depicts the founding of Salt Lake City by the Pioneers and the coming of the seagulls during the cricket invasion of 1848.

BRIGHAM YOUNG SUBJECT FOR FILM PRODUCTION

A BIOGRAPHICAL motion picture entitled *Brigham Young* will be one of the important 1939-1940 productions of the Twentieth Century-Fox Film Corporation it has been announced by John Ford, a director for the company. Information from the Church records will be studied to insure accuracy of detail and proper perspective.

MARTIN HARRIS TESTIMONY RECALLED BY GRANDSON

A VISITOR at the recent general conference, Walter Harris Davis of Lovelock, Nevada, 77, oldest living grandson of Martin Harris, one of the three witnesses to the Book of Mormon, called to mind the Tabernacle meeting in 1870 at which his grandfather, who had been estranged from the Church for many years, bore testimony to the divinity of the book. "I was only eight years old at the time, but I will never forget that day," said Mr. Davis. "I went to the Tabernacle with grandfather and heard him bear his testimony. After the meeting it took us two hours to get home, because so many people wanted to talk with him."

SUDDEN INTEREST IN "MORMON DERRICK"

A LETTER sent to the Church Historian's Office by the bureau of agricultural engineering of the United States Department of Agriculture seeks the name of the inventor of a hay derrick common to Utah. Elsewhere often referred to as "the Mormon derrick," an authentic history of it is wanted for a circular soon to be published on the history and development of haying machinery. In use for over half a century, it was apparently first made and used by Pioneers in Utah.

MARKERS RISE ON UTAH HISTORICAL SITES

BY ORDER of the State Road Commission, 37 attractive markers are being erected at points of historical significance along eight Utah highways. Where Indian battles raged, where treaties were concluded, and where important industries were pioneered, appropriate monuments are being built. John D. Giles, executive secretary of the Utah Pioneer Trails and Landmarks Association is preparing copy for the signs. Information will be complete and accurate and appear in carved wooden letters on signs five feet eight inches high and nine feet long to be hung between two pillars, built of natural stone, four by five feet at the base and rising eight feet from the ground.

April 22, 1939

Senor Luis Ortiz de Guinea, Belgium consul at Rosario, Argentina, accompanied by Dr. and Mrs. Julio E. Navarro, stopped long enough on Temple Square to play several numbers on the great organ following the regular noon recital, and to call at the Church offices for a brief interview with President Grant. Dr. Navarro is fiscal controller for the Argentine government.

April 23, 1939

The new chapel of the Alamo Ward, Moapa Stake, was dedicated by President Heber J. Grant at special services.

Clyde L. Van Wagenen, bishop, and Fred Huefner and Kunibert O. Glass, counselors, succeeded Bishop Leo G. Thayne and his counselors, William Knight and Leland G. Larson, as the new bishopric of the Ninth Ward, Liberty Stake.

April 30, 1939

Plans to build a $50,000 chapel and recreation hall for the Twelfth Ward and a similar unit at the same cost for the Thirteenth Ward, Ensign Stake, have been announced. Both wards were divided from the old Twelfth-Thirteenth Ward a year ago. The old chapel has been razed. Construction will begin this summer.

The West Jordan Ward, West Jordan Stake, was reorganized with Lawrence T. Dahl as bishop, succeeding Virgil Goates.

May 7, 1939.

Benjamin Lillywhite, 95, oldest resident of Box Elder county, died at his home in Brigham City. Born in England, he crossed the plains with one of the handcart companies. He was bishop of the Greenville Ward for several years.

The Teton Valley Hospital at Driggs, Idaho, was dedicated by President Heber J. Grant before 2,000 residents of the area.

CUMORAH MAKES READY FOR ANNUAL SPECTACLE

THE annual Cumorah Conference of the Eastern States mission has been advanced to July 21, 22, and 23, in order to enable visitors to attend both the conference and Utah Day at the New York World's Fair on July 24, a date usually included in the Cumorah celebration.

The village of Palmyra in western New York, known as the "Birthplace of Mormonism," for years has been a mecca for interested travelers from all parts of the country and from abroad.

A pageant, "America's Witness for Christ," will be presented the evenings of July 21 and 22 in an amphitheater at the base of the Hill Cumorah. Last year more than 12,000 persons thronged the country-side to enjoy the spectacle, and preparations are being made to accommodate even larger numbers this year. Brilliant lighting, colorful costumes, elevated stages, and powerful amplifiers assure a finished production.

Conference sessions will be held all three days in the Sacred Grove at the Joseph Smith Farm.

UNION PACIFIC ANNIVERSARY RECALLS UTAH EPISODE

COMMEMORATING the seventieth anniversary of the completion of the transcontinental railroad at Promontory, Utah, a special train from Hollywood came to Salt Lake City on April 25.

President Heber J. Grant, in company with President J. Reuben Clark, Jr., was one of a party to join producer Cecil B. De Mille and William M. Jeffers, president of the Union Pacific Company, at Stockton.

(*Continued on page* 362)

Homing

MOTHER'S STANDING BY

By Lucia Mallory

One might think, in this day of enlightened parenthood, with books and magazines and newspapers fairly bulging with helpful articles on the care and guidance of children, that no mother would make the mistake of doing all of her child's work for him. Yet that is what countless mothers who come to the library are doing.

Yesterday afternoon Mrs. Shepherd came in with her ten-year-old son, Robert. The boy ran eagerly to a shelf of travel books. "See, Mother," he exclaimed, forgetting for a moment the library rule of silence, "this book is just what I want. It tells all about Africa!"

Mrs. Shepherd shook her head, "No, son," she answered in a stage whisper, "that book is too big for a child of your age. It would have too many details. We must find something shorter and simpler for your report."

The book she rejected without examination was of large size only because it was filled with fine illustrations —copies of photographs made by the author, a noted explorer. I had often seen Robert looking through it while he sat at the reading table, waiting for his mother to make a selection of books for herself in the adult section of the library. He turned reluctantly from the book that he knew and loved to become involved in a half hour's controversy, during which his mother skimmed through a dozen volumes, finally carrying home the dullest book in the lot.

As the boy followed her listlessly from the room, I knew that this fifth grader's geography report would be compiled by his mother. Robert had lost all interest in Africa.

If Mrs. Shepherd had stayed until Mary Lou Campbell came into the library a few minutes later, she might have seen how much more wisely another mother handled a similar situation.

"May I look through the books on state history?" Mary Lou asked, her brown eyes alight with interest. "I'm to give an oral report at school on 'Stage Coach Days.' Mother and I talked it over at noon and decided I'd better go down to look at the old stage coach in the museum at the statehouse first, and then come here to learn more about it."

Mary Lou went to seek the information she needed as I nodded my consent. In a short time she returned to check out the very book I would have selected had I been helping her—a brief, interesting history of our state, written by one of the teachers in our local high school.

"I'm sure I can find some pictures to pass around the room while I'm giving my report," Mary Lou confided. "Mother keeps old magazines for us and on rainy days we cut out the pictures we like and she files them away. We have children and animals and houses and ships and automobiles, and ever so many things. I'm sure there will be some stage coaches in the travel file."

"Mary Lou's mother is standing by," I thought, as the little girl skipped home to finish her report, "not doing her children's work for them, but helping them to do it for themselves."

"I wish all mothers were like that!"

(Issued by the National Kindergarten Association.)

Here's How—

How should you like to surprise the family by serving this delectable meal:

Shrimp Salad Deluxe.
Cheese Biscuits.
Deviled Eggs.
Opera Bavarian Cream.
Dipped Strawberries.

No fair counting the calories while you are eating, either, or else you won't have the heart to prepare these so-good meals!

The Book Rack

(*Continued from page* 350)

Lisbeth's good. The efforts of the three to make their livelihood, and the outcome make this novel enjoyably, easily read.
—*M. C. J.*

THE COUNTRY BUNNY

(Du Bose Heyward, Illustrated by Marjorie Flack, Houghton Mifflin Company, Boston, 1939. $1.50.)

For any time of the year, this little story of the five Easter Bunnies will bring great joy to children's hearts. Grown-ups will be equally delighted at the zest for work with which Mr. Heyward, who is essentially a poet, endows each member of the very large family of the country bunny. The mother possesses the truly admirable qualities of wisdom, kindness, swiftness, and bravery.

The story is not only beautifully told, it is also exquisitely illustrated. To see *The Country Bunny* is to love it—and to determine that it must be obtained.—*M. C. J.*

TOLD UNDER THE MAGIC UMBRELLA

(A story anthology of modern fanciful stories for young children selected by the Literature Committee of the Association for Childhood Education. Illustrated by Elizabeth Orton Jones, Macmillan Company, New York, 1939. 243 pages. $2.00.)

This volume merits the same affection which the other Umbrella books have won for young readers. In this collection of loved modern stories are introduced such familiar names as Marjorie Flack, Carol Ryrie Brink, Lois Lenski, Rose Fyleman, Christopher Morley, David Starr Jor-

After my bath I want my **Golden Glory Milk**



GOLDEN GLORY DAIRY PRODUCTS

Little huskies grow huskier when after-bath appetites are satisfied with pure, rich, healthful Golden Glory Milk. A food for both young and old. Get it at your grocers or telephone Hy. 15 for home delivery.

Salt Lake Milk Producers' Assn.

Golden Glory Milk will be used in the M. I. A. Cooking School At Wells Ward, June 15.

dan, Margery Bianco, Carl Sandburg, and many others. This collection should receive a warm welcome. Listen to a few—oh, so few—of the titles and see how inviting they are: "Ask Mr. Bear," "Two Little Shoes," "The Song of the Little Donkey," "Gooseberry Garden."

Don't they make you want to own the book?—*M. C. J.*

ADVENTURING IN NATURE
(Betty Price, Illustrated, National Recreation Association, New York City, 1939. 88 pages. $.60.)

In addition to the material included in the body of the book, there are eight pages which provide general and specific helps for leaders. Appendix C for instance gives a "Chart of Seasonal Activities" of the various outdoor interests during the four seasons of the year; Appendix D outlines in detail an "Eight Week Summer Nature Program for Playground or Community Center."

The book is especially helpful in its completeness of suggestions. The chapter headings include such enticing titles as these: "Nature Trails;" "Explorations—And How to Record Them;" "Collections and Museum Workshops;" "Nature in Arts and Handcrafts;" "Nature in Drama, Music, and Other Activities;" "Birds, Insects, and Animals;" "The Earth Beneath and the Sky Above." At the end of most chapters is appended a list of books and pamphlets for additional help. This is the kind of book that should be in the hands of every Bee-Hive Girl and her leader; Boy Scout, Explorer, and their troop leaders for constant use.—*M. C. J.*

HAPPY BIRTHDAY
(Zhenya Gay and Pachita Crespi, The Viking Press, New York, 1939. $1.00.)

A picture book for the very young is always a joy to find to introduce to beginners in reading. *Happy Birthday* is the kind of book that will bring a smile to even the grimmest lips and much laughter to young lips.—*M. C. J.*

THE FOUR AND LENA
(Marie Barringer, illustrated by Maud and Miska Petersham, Doubleday Doran and Company, New York, 1938. 216 pages. $2.00.)

When Maud and Miska Petersham illustrate a book, you can be sure that the book will prove fascinating to its young—and old—readers. When you add to the illustrations a story like that of Marie Barringer's, you know that you have one of the best of current books. The four are Anneliese, Hansel, Lottchen, and Friedl, and Lena is the plump white goose that all children up to twelve will adore. The story deals with their trip to their uncle's farm in the Black Forest. The friendliness of the farm people and animals and the experiences of the four will prove welcome reading.—*M. C. J.*

SOLITA
(Grace Moon, illustrated, Doubleday Doran and Company, New York, 1938. 235 pages. $2.00.)

Eight-year-old Solita lived in old Mexico on an impoverished ranch. Her mother and father had died, hence the name, *Solita,* which means "Little Alone One." When her aunt and her uncle came for her, a whole new world of adventure opened to her. But it ended right back where it began, at the hacienda which she had made happy again.—*M. C. J.*





Melchisedek Priesthood

CONDUCTED BY THE MELCHIZEDEK PRIESTHOOD COMMITTEE OF THE COUNCIL OF THE TWELVE—
JOSEPH FIELDING SMITH, CHAIRMAN; MELVIN J. BALLARD, JOHN A. WIDTSOE, AND JOSEPH F. MERRILL

THE NEW PRIESTHOOD PLAN

Our memories are short and unreliable. To keep things clearly in mind, human experience finds it necessary to review them more or less frequently. There are perhaps but few Priesthood and quorum officers who will clearly remember what *The Improvement Era* published in December, 1937, page 768, under the heading, "The New Priesthood Plan." But there is no officer who would not find it very helpful to have in mind the things discussed in that article. Hence it is strongly advised that all stake committees and quorum officers make a careful review of what was printed under the above heading.

In paragraphs 5 and 9 of that article stake committees may find an outline of how they are to organize and function. Quorum officers will find paragraphs 6, 7, 8, 11 of special interest to them. Paragraph 11 outlines a program for successful monthly quorum meetings. This will apply particularly to all quorums that cover two or more wards.

Issues of *The Improvement Era* for January, February, March, April, May, etc., 1938, carry Melchizedek Priesthood Department material that likewise is very helpful to all officers. We think it better to ask these officers to re-read this material than to print it again. Certainly all new quorum officers will be glad to have these suggestions. They want to be informed on their duties and acceptable procedures. In a sense these articles will serve as a handbook of necessary information for the successful management of Priesthood quorums.

We point out that the *Era* articles in the Priesthood Department furnish important material that should be considered in the monthly meetings of the Stake Melchizedek Priesthood Committee with the quorum officers. The Priesthood Department of each issue of the *Era* should be carefully examined each month to find if there are suggestions and material suitable for consideration at meetings of stake Priesthood Committees and quorum officers. Messages of the General Authorities relative to Priesthood work are sent to the field in nearly every issue of *The Improvement Era*. All stake committees and quorum officers will find needed help in these articles.

UNION MEETING OF OFFICERS

We have reasons to believe that in some stakes the monthly Union meeting of Priesthood quorum officers and leaders with the Stake Melchizedek Priesthood Committee has not been functioning according to expectations.

In the first place, the nature and purpose of this meeting seem not to be clearly understood in some stakes, so the meetings that we visualized have really not been held. Yes, Priesthood Union meetings have been held, but not meetings of the type we had in mind —meetings of the Stake Melchizedek Priesthood Committee with only the officers and leaders of the quorums and quorum groups. The meeting recommended to be held monthly was a meeting of officers and leaders only, not quorum meetings.

The Stake Sunday School meeting was pointed to as somewhat of a model for this union meeting of Priesthood officers and leaders. The purpose of this meeting is primarily to train these leaders in their duties, just as the purpose of the Sunday School Union meeting is to train the officers and teachers in effective ways of discharging their duties.

The following is a brief outline picture of a monthly meeting of quorum leaders with the stake committee:

1. All meet together, chairman of Stake Melchizedek Committee presiding.
 a. Opening song.
 b. Prayer.
 c. Standing roll call of stake officers and committee members; of representatives of each quorum, etc.
 d. Reports of committees, or others, on matters of interest to all the quorums, including Melchizedek Priesthood matters in the current issue of *The Improvement Era*.
 e. Announcements of interest to all, and a brief discussion of matters of interest to all.
 f. A 15 to 25-minute discussion of how to present the weekly lessons for the coming month, led by someone previously appointed to do this.
2. Separation into three departments or orders of Priesthood—High Priests, Seventies, and Elders. Each department is presided over and led by a member of the stake committee assigned to this duty—the Seventies by a member of the stake presidency (the chairman of the stake committee) or by a Seventy who is a member of the stake committee.

The business of each department will be a consideration of reports of their groups and quorums, of projects and all other matters that pertain especially to the groups and quorums of the Priesthood of the department. High Priests have their special problems, projects, etc. So do the Seventies and Elders.

Each department is dismissed from its own meeting when it has finished its business.

These monthly meetings of officers under the direction of well-prepared and energetic, resourceful leadership may be made into very helpful institutions for training effective leadership for the Priesthood groups and quorums. It is not too much to say that these meetings are the key to successful activity of Priesthood quorums. Let every stake committee do everything feasible to have these meetings held regularly and attended by all officers and leaders of Priesthood groups and quorums. They should be held at a time most convenient for those who are expected to attend.

The above outline is suggestive. It may be changed in any way that will improve it. For instance, if the general meeting is too large, the presentation of class work may take place in each department, instead of the general assembly. But since all are studying the same lessons, there are advantages in having them discussed in the general meeting rather than in departments, except that certain details may be considered in the departments. Experience will teach which way is best.

PRIESTHOOD COMMITTEES

For the information and guidance of officers and others concerned we reprint here some lines of what was published in the Priesthood Manual—*A Handbook for Quorums of the Melchizedek Priesthood*, 1933. This Manual is now out of print, but a more comprehensive volume relative to Priesthood matters will be published in the fall for use in Priesthood classes during 1940.

From pp. 45, 47, 48:

The general Priesthood plan provides for the appointment of a committee of quorum members for each division of activity. That is, the following four standing committees should be appointed:

1. Personal Welfare.
2. Class Instruction.
3. Church Service.
4. Miscellaneous Activities.

Each committee should consist of several members, the number, of course, being dependent upon the size of the quorum or group.

SPECIFIC DUTIES OF STANDING COMMITTEES

Personal Welfare

It is the duty of the personal welfare committee to become acquainted with the character and attitude of quorum members so far as these relate to the advancement of quorum ideals. It is not the prerogative of this committee to inquire into private matters which concern only the individual member himself.

The committee should have in hand:

1. A complete list of quorum or group members.
2. The number who keep the Word of Wisdom.

3. The number who are tithepayers.
4. The number who are non-tithepayers.
5. The number of unemployed.
6. The names of those who can render service to the quorum and to the Church.
7. The names of those who are incapacitated to render service.
8. The names of those who are unable to attend meeting, but who could do so if somebody furnished automobile service.
9. The committee should know how members on foreign missions and their families are faring.
10. Under assignment of the quorum presidency or the group leader, the committee should make personal contact with every quorum member, commending the active, giving strength to the discouraged, awakening renewed desire among the indifferent and slothful.

CHURCH ACTIVITY

It is the duty of the Church activity committee:

1. To keep at hand a complete roster of quorum or group members.
2. To know what each member is doing in a Church capacity.
3. To report to the quorum presidency the names of those who are attending to no Church duty.
4. To study adaptation of each to any particular Church activity.
5. To become personally acquainted with members, as regards their inclinations and desires.
6. To note, at least quarterly, average attendance of each member at:
 a. Monthly quorum meeting.
 b. Sacrament meeting.
 c. Quarterly conference.
 d. Gospel Doctrine class.
 e. Y. M. M. I. A.
7. To note the number who did not attend (a) a quorum or group meeting in three months; (b) a Sacrament meeting in three months.
8. To be able to report:
 a. Number inactive because of age, infirmity, or sickness.
 b. Number inactive because of absence from ward.
 c. Number inactive on account of occupation.
 d. Number willing to labor but unassigned.
 e. Number who refuse to render service.
 f. Number unworthy to serve.

ANTI-LIQUOR-TOBACCO COLUMN

THE CAMPAIGN GOES FORWARD

THE last few weeks have witnessed most gratifying activities in the campaign for the non-use of liquor and tobacco. President Clark's address at the April Conference, showing the vast sums that were paid in Utah during 1938 in violation of the Word of Wisdom, gave great impetus to the campaign. He pointed out that in the small state of Utah, having about 550,000 inhabitants, more was spent in 1938 for tea, coffee, liquor, and tobacco than for the public relief load, including the W. P. A. And yet, according to official figures, Utah drinks less liquor per capita than any other state west of the Missouri River.

Thus President Clark's figures demonstrated that President Grant has been absolutely right in his contention that if our people would keep the Word of Wisdom the savings effected would make us financially prosperous. We pointed out in the March *Era*, p. 165, that according to official figures Utah spent in 1938 for legally sold liquor and cigarettes the great sum of $10,571,144.70. To these figures President Clark added estimated amounts paid for cigars, tea, coffee, bootleg liquor, etc., and he found a total sum so big that it shocked his listeners.

Surely, brethren, we are willing to follow our leaders. We have always expressed a willingness to do so. Let us now make our actions support our professions. Let us show to President Grant that we have carried this campaign to every Mormon home throughout all the stakes and wards of Zion. If this is done sincerely, tactfully, and completely, there will be a spiritual awakening in the Church that will gladden our venerable and beloved President.

Yes, during recent weeks the campaign has gone forward with great strides.

REPORTS ON THE CAMPAIGN

DURING recent weeks two different report forms for use in the campaign have been sent to the field. The first was a general form that can be used by any group—ward, quorum, organization, etc. The other is the "Second Quarterly Report" form to be used by Melchizedek Priesthood groups and quorums. It is the regular quarterly report form with questions calling for a report on how many members have read the three booklets used in the campaign. The general form sent out first need not be used by any Melchizedek Priesthood quorum. The second quarterly report, if fully made out, will satisfy the needs of the General Campaign Committee on this matter.

But may we urge that quorum officers, leaders of groups, campaign officers, committees, and all others responsible for the success of the campaign, take an interest in bringing the distribution and reading of the three booklets to a successful conclusion not later than early June.

Next, kindly complete the good work by promptly sending in full reports to reach headquarters during June. Thanks.

QUORUM PROJECTS

WHAT IS YOUR QUORUM DOING?

A TEST OF FAITH

THE following brief article by Brother Lewis A. Goodwin, president of the Grover Branch in Wayne Stake, is another proof that the Lord helps those who have faith and worthily help themselves:

At a special stake Priesthood meeting held about a year ago, Brother John Taylor called upon me to bear my testimony, which at the special request of the stake president I am writing, that it may strengthen the testimonies of others.

My oldest son—there are ten children in the family—was called on a mission. For many years a mission had been his main objective and he at once responded to the call. Shortly after he received the call, every avenue that was expected for finances seemed to close. We were delinquent about five hundred dollars to the Federal Land Bank and found it a hard test. How was the family to be kept alive, debts to be paid, and a son to be sent on a mission? However, our faith didn't waver. The day before my son was to leave, an agent of the Federal Bank came and said, "I hear your son is going on a mission?" When I answered "Yes," he became surly and said, "If he can finance his own way, that is all well and good, but if you have to do it, he will have to come home; you will probably lose your home. You had better change your mind about the mission and pay the debt." He left with a firm conviction that only ruin would come upon me.

When he had gone, my son said, "I didn't know things were in such a bad condition. I will write President Grant and ask a release and use the $100 I have saved to start on to pay debts." This offer I would not consider. I told him to go ahead with the mission, and, if the Lord willed it so, things would come out all right, and if we lost our home and his mission was unfinished it would be in the service of the Lord. "I know with all my heart and soul the Lord wants you to go and He will provide."

(*Concluded on page* 368)

Melchizedek Priesthood Outline of Study for June, 1939

TEXT: PRIESTHOOD AND CHURCH WELFARE.

LESSON XVI

THE LAW OF CONSECRATION

(Chapter 16)

I. Early attempts to establish a new social order
 a. Consecration and stewardship
 1. Ohio period
 2. Missouri period
 b. United Order
 1. Utah period

II. Distinguishing features of the Law of Consecration
 a. Given by divine revelation
 b. An idealistic system based on unselfishness.
 c. Property deeded to the Church with bishop as agent
 d. Individual assigned a stewardship —becomes manager of property
 e. Surplus above own needs turned over to the Church

f. Family remains a unit; participates in productive life of community
g. Assignments given according to ability
h. Individual initiative preserved

III. Distinguishing features of the United Order
a. Modification of stewardship plan
b. All property deeded to United Order corporation
c. Participants lived as one family, not individual stewardships
d. Community property managed by chosen leaders
e. Work assigned daily
f. No individual holdings, no individual management, no family operated units
g. Varying degrees of operation
1. In the cities
2. Case of Brigham Young

IV. Why the system did not flourish
a. Too many new poor
b. Well-to-do afraid to risk initiative and productive capacity
c. Individual imperfections
d. Pressure from the outside—the established economic system

V. Review of important principles
a. Stewardship
1. Dependent on a people united in purpose and completely unselfish
2. Preserves initiative
3. Freedom in development of individual talents
4. Responsibility and trust in management
5. No great inequalities in living standards
6. Voluntary as opposed to present taxation by compulsion
b. United Order
1. Suited to isolated communities
2. Under emergency conditions—a plan for economic security when self-sufficiency is important.

LESSON XVII

Inventorying Our Natural Resources (Chapter 17)

I. Three sources at man's disposal
a. Natural resources—the free gifts of nature
b. Man-made resources—tools, institutions, systems, products
c. Native energy—skill, intelligence, and strength applied

II. What nature provides
a. Without effort on man's part
1. The earth as a place to live
2. Air and water
3. Sunshine, the manufacturer
b. With man's industry
1. "Things above the earth"—useful vegetation
2. "Things underneath the earth"—mineral wealth

III. What the valleys afford
a. Deep soils for crop-raising
b. Non-arable land for grazing

IV. What the mountains afford
a. Reliable water supply
b. Building materials
c. Wild life
d. Recreational facilities
e. Mineral Resources

V. Turning raw products into more useful materials or more significant forms
a. In proportion to developed resources, local population dense
b. Possibilities for handicraft and home industries should be studied
c. Agriculture and trade can be augmented by manufactures
1. Canning and beet-sugar industries
2. Woolen goods manufacture
3. Concentration of low-grade ores

VI. Man must be able to adjust to changing conditions
a. Security in a variety of occupations
b. Clean living a protection
c. Idleness to be avoided

VII. The obligation upon man of wisely using his abundant resources

LESSON XVIII

For the Strength of the Hills (Chapter 18)

I. The mountains a treasure-house

II. Significance of Utah's mineral wealth
a. Supplies the state with one-third of its labor and income
b. Developed by outside capital, but direct benefits
c. Contribution to Salt Lake as commercial center

III. A future reserve of iron ore

IV. Vast coal resources
a. One-sixth of Utah underlain with coal beds
b. Commercial exploitation — some waste
c. Possibility and desirability of by-products

V. Oil, oil shale, and attendant industries
a. Refineries
b. Potential supply of petroleum double that taken from earth in U. S. since 1859
c. Fertilizer a by-product of oil-shale extraction
d. Development must wait on cheaper method of extraction

VI. Deposits of radio-active minerals

VII. Helium in Emery County

VIII. Salt deposits
a. Commercial uses
b. Table product

IX. Unequaled rock deposits of phosphate
a. Use for fertilizer
b. Value in case of scarcity elsewhere

X. Potash resources, a potentiality

XI. Enough sulphur for a considerable industry

XII. Building materials
a. Gypsum for plaster, casts, frescoes
b. Limestone, quartzite, marble
c. Clay for brick and tile, marl for cement
d. Sand and gravel—enormous, well distributed, uniformly high quality beach deposits of ancient Lake Bonneville
e. Granite quarries

XIII. Gilsonite and related bitumens
a. For varnishes
b. Waterproofing compounds
c. Insulating material

XIV. Labor in the mines
a. Subject to slack periods—unemployment
b. Industry needs stabilizing

XV. A blessing and an obligation
a. The intermountain country potentially rich—promise of future development
b. Careful, conservative use—a duty to posterity
c. Productive use, not hoarding, the intelligent way

MONTHLY REPORT OF THE L. D. S. STAKE MISSIONS

Made by The First Council of Seventy to The Council of the Twelve Apostles
For the Month of March, 1939

MISSIONARY ACTIVITIES	Loaned	Sold	March 1939	March 1938
1. Number of times out doing missionary work			9,855	8,693
2. Hours spent in missionary work			21,962	19,672
3. Number of homes entered for the first time			7,170	16,089
4. Number of invitations to return			7,603	5,644
5. Number of revisits			6,265	5,635
6. Number of Gospel conversations			22,594	15,926
7. Number of standard Church works distributed:				
Copies of the Bible	38	20		
Copies of the Book of Mormon	194	171		
Copies of the Doctrine and Covenants	16	25		
Copies of the Pearl of Great Price	14	17		
TOTAL (loaned and sold) + 32 (not classified)			528	809
8. Number of other books distributed			435	467
9. Number of tracts and pamphlets distributed			22,938	17,814
10. Number of hall meetings held by missionaries			333	264
11. Number of cottage meetings held by missionaries			1,146	932
12. Number of missionaries who attended cottage and hall meetings			2,721	2,639
13. Number of investigators present at cottage and hall meetings			3,833	3,973
14. Number of baptisms as a result of missionary work:				
(1) Of people over 15 years of age			106	
(2) Of people under 15 years of age:				
a. Both of whose parents are members			69	
b. Others under 15 years of age			55	
TOTAL			230	175
15. Number of inactive members of the Church brought into activity through stake missionary service during the month			444	427
Number of stakes in the Church			127	122
Number of stake missions organized			123	119

MISSIONARIES		
Number of stakes reporting	98	104
Number of districts	380	376
Elders	277	250
Seventies	1,282	1,385
High Priests	242	299
Women	366	306
TOTAL	2,167	2,238
Number of missionaries making the minimum requirement	697	
Number of missionaries making less than minimum requirement	842	
Number of inactive missionaries	434	
Number not classified	194	
TOTAL (agrees with total above)	2,167	

Aaronic Priesthood

CONDUCTED UNDER THE SUPERVISION OF THE PRESIDING BISHOPRIC—EDITED BY JOHN D. GILES

AARONIC PRIESTHOOD HANDBOOK READY

THE Aaronic Priesthood Handbook, a guide for all concerned with the leadership and supervision of Aaronic Priesthood work throughout the Church, has been issued by the Presiding Bishopric. The publication is the first complete compilation of the history, development, and functions of the Aaronic Priesthood and its operation in the Church today. Its preparation has been under way for a number of months.

Subject matter included in the handbook includes an introduction dealing particularly with reasons for, and instances connected with, the Restoration of the Aaronic Priesthood, the History of the Priesthood, the Power of the Priesthood, Requirements of the Aaronic Priesthood, the Lesser Priesthood in Ancient Times, the Aaronic Priesthood in Modern Times, Duties of the Various Officers of Priesthood, Modern Revelation on Priesthood, including practically all of the references in the Doctrine and Covenants to the Aaronic Priesthood, Ordination to and advancement in the Priesthood, including the plan for preparing boys to be ordained to the office of Deacon, Stake and Ward Supervision, Helps for Supervisors, which includes helps in Teaching, Restoration of the Aaronic Priesthood, the Word of Wisdom, Practical Application and the Results of the Word of Wisdom, a Non-Mormon's View of the Word of Wisdom, a Recipe for Curing the Cigaret Habit, the Articles of Faith with a Plan for Memorizing Them, the Ten Commandments, Tithing and the Sacrament, The Sacrament of the Lord's Supper, including instructions for performing this ordinance, the Social and Fraternal Program, Public Address Fundamentals, Preparing for five minute talks in Sacrament Meeting, a Lesson on the General Authorities of the Church, the Presiding Bishopric of the Church from the beginning, a Chronology of important events for the members of the Aaronic Priesthood, Complete details of the Aaronic Priesthood Extension Plan, and also of the Adult Aaronic Priesthood Plan.

The Aaronic Priesthood handbook is being distributed from the office of the Presiding Bishopric. The price is ten cents per copy.

HIGHLIGHTS OF THE ANNUAL REPORT

TOP ranking stakes in total rating based upon all stake and ward Aaronic Priesthood activities for 1938 as indicated in the tabulations made by the Presiding Bishop's Office are as follows:

Shelley	83	North Davis	75
Oneida	80	Taylor	75
Pasadena	80	Utah	75
Pioneer	80	Woodruff	75
Salt Lake	80	Oquirrh	74
Cache	79	Big Horn	73
Oakland	79	Cottonwood	73
Bear Lake	79	Gunnison	73
Morgan	78	North Weber	75
Mount Ogden	78	Benson	72
Sacramento	78	Hyrum	72
Timpanogos	78	Phoenix	72
South Davis	77	Uintah	72
Gridley	76	Weber	72
Wells	76	Alpine	71
Burley	75	Franklin	71
Grant	75	Smithfield	71
Hollywood	75	Teton	70
Kanab	75	Oahu	70
Malad	75	San Francisco	70

ADULT AARONIC PRIESTHOOD RATINGS IMPROVE

NOTABLE improvements in Adult Aaronic Priesthood activities are indicated in the tabulations of annual reports for 1938 by the Presiding Bishop's Office. Leading stakes in total ratings based upon all stake and ward adult activities are:

Salt Lake	70	Phoenix	43
Liberty	67	Weber	43
South Davis	66	Highland	42
Oahu	65	San Bernardino	39
Alberta	62	Snowflake	39
Pocatello	60	Hollywood	37
Grant	56	Smithfield	37
San Francisco	56	Teton	37
Los Angeles	51	Hyrum	36
Pasadena	49	No. Idaho Falls	36
Uintah	49	San Luis	36
Granite	46	Timpanogos	36
Oakland	46	Malad	33
Burley	44	Shelley	33
Chicago	44	Maricopa	32
New York	44	Moon Lake	32
Wells	44	Oquirrh	32
Oneida	43		

A DEACON'S VIEW OF THE AARONIC PRIESTHOOD

By Robert M. Johnson,
Salt Lake Stake

I CANNOT begin to give the many values that are gained from participating in this great work, so I will mention a few that have been a great help to me.

The Deacons are supposed to have a social at least once a month, at the home of one of the boys. At these socials, one gains lasting friendships which are built upon the brotherly love of our religion.

We have taken educational trips which have helped some of us to determine our future work. Joseph Smith tells us that we cannot be saved in ignorance; if so, those things that are taught in Priesthood meetings are invaluable to us, if we are to be saved.

In these meetings we gain the foundation for our future life. I would be right in saying that the Priesthood is a great builder—a builder of character, reputation, and personality. I might also say, that the amount of work the boy does in his quorum determines the amount of work he will do in the Church when he grows up.

The Deacons have experiences that will aid them greatly, if they go on missions, or in their future life. One also gains great joy from taking part in Aaronic Priesthood work. It seems whenever a person obeys the Will of God the spirit of the Holy Ghost is with him, and that is why he is inspired to accomplish greater things.

When a boy enters the Deacon's quorum he is at the age when he is likely to be tempted by cigarets and drink and other vices which are so destructive to the youth of today, but if the boy will take an interest and be active in his Priesthood work he will not be likely to go wrong.

The Deacon gains high ideals, upon which he builds his every day actions. If he is active, he has a hunger for a knowledge of the Gospel, which will urge him to greater heights.

I do not recall the exact words, but some man has said, "Show me the boy between the age of 12 and 20 and I will tell you what his later life will be."

The essentials of life are taught in Priesthood meetings. The Deacon has wonderful opportunities which, if taken advantage of, will bring to him a more perfect understanding of the Gospel and its workings among men here on earth. We all have the possibilities of becoming gods, and to do so we must take advantage of every opportunity which comes before us.

The Deacon who participates in his quorum work will be helping himself to be more God-like. It will develop his responsibility; he will learn friendship, cooperation, and how to work in the various fields of this great Church.

In closing I would like to read a poem composed by my brother Marden, who is laboring in the Tahitian Mission. This is a thought for the New Year but can be applied any time.

The work of God continues on
Day by day from dawn to dawn.
We see it everywhere we go;
In heaven above, on earth below,
In heavenly bodies that give us light
From time of creation each day, each night.
And this earth rolling on in eternal flight,
Taking us on to a greater height.

And now another year has softly fled
And our book is closed on the life we led.
A new year as usual comes flitting in
And another book we shall begin.
Let's think things over as we start to write.
Let's pray for strength, courage, and light.
Because, what we think, do and say,
In our book will be written, day by day.

Thus years come and go, one by one,
And some day God's work will all be done

(*Concluded on page 362*)

Aaronic Priesthood

(*Concluded from page* 361)

Concerning us who dwell on earth,
Who keep struggling on through doubt and dearth.
So as time goes on each book becomes full;
Will we look on them with sorrow and woe.
Or present them to God at the end of the road
Knowing with joy—We lifted and shouldered the load.

THE CIGARET SPEAKS

(*Submitted By Nathan G. Holman, Berkeley, California*)

I'M only just a cigaret, a tiny little thing,
And yet the power I have o'er men is mightier than a king.
I rule not with an iron hand; I boast no kingly claim,
Yet thousands found in every land pay homage to my name.

I have no court around my throne, no armies drilled to fight;
The secret of my power is known; 'tis in man's appetite.
When subject I would make a man, I test his vertebrae,
And, if he is too weak to stand, then I have won the day.

I bend his shoulders to a curve; I hollow out his chest;
I play upon his every nerve; I never let him rest.
I make a dim and bloodshot eye; I stain his fingertips;
I make his lungs feel parched and dry; I spoil his shapely lips.

I neutralize his natural will; I blight his intellect;
And then I do him more things still—I take his self-respect.
I bend his shoulders to a curve; I hollow out his chest;
I play upon his every nerve; I never let him rest.

I leave a stench about his clothes, a foul distasteful smell;
I have him marked where'er he goes, and anyone can tell.
I rob him of his richest dower, bring failure and regret;
Now can you see what mighty power, a single cigaret!

—*Author Unknown.*

The Church Moves On

(*Continued from page* 355)

President Grant, now 82 and a director of the company, was perhaps the only person present who actually remembered the "wedding of the rails." The President also attended the premiere celebration at Omaha, Nebraska.

Speaking of the great rail-building contest between the Union Pacific and Central Pacific railroads, which culminated in the driving of the golden spike at Promontory, at the northern end of Great Salt Lake, Mr. DeMille said:

"Salt Lake valley was the great prize for which both railroads were racing in this thrilling contest of brawn and muscle—and some politics. Utah was

(*Concluded on page* 383)

THE WORD OF WISDOM REVIEW

A Monthly Presentation of Pertinent Information Regarding the Lord's Law of Health

EDUCATIONAL CAMPAIGN BEGINS TO TELL

FROM the records of the United States Brewers' Association figures have been taken which indicate a decided reduction in the consumption of fermented malt liquors. These are the figures comparing the last three years:

"The production of fermented malt liquors in the calendar year 1938 amounted to 53,513,772 barrels compared with 58,118,495 barrels produced in 1937 and 56,054,988 barrels produced in 1936."

The following figures are also of interest, indicating a decline in consumption of alcoholic beverages:

"Tax paid withdrawals amounted to 51,360,341 barrels in 1938 as compared with 55,614,614 barrels in 1937 and 52,942,739 barrels in 1936. The 1938 withdrawals were 7.6 percent less than withdrawals in 1937 and 3 percent less than in 1936."

FEDERAL COUNCIL APPROVES ALCOHOL RESEARCH

IN THE resolutions of the biennial meeting of the Federal Council of Churches at Buffalo recently this significant paragraph is noted:

On February 3, the American Association for the Advancement of Science made public press announcement that the Association had appointed a "Research Council on the Problem of Alcohol." The Association declared that it considered the problem of alcohol as ranking in importance with former researches sponsored by the Association on the problems of cancer, tuberculosis, leprosy, and mental health. The Federal Council hereby commends this action of the American Association for the Advancement of Science as most significant, recognizing, as it does, that the alcohol problem ranks in importance with such grave problems as cancer, tuberculosis and public health.

The Council further stated many of its constituent bodies had indicated that they regarded "the liquor traffic as an enemy of the aims and purposes of the Christian Church."

BOSTON JUDGE FINDS LIQUOR COSTLY

JUDGE JOSEPH T. ZOTTOLI of Boston's municipal court, has recently analyzed the cost of liquor consumption to the state, and compared it with the income derived from sale of alcoholic beverages. Figures for 1934 have been presented in *Christian Science Monitor*. These figures do not include welfare and charity outside Boston and other costs difficult to ascertain. Among these Judge Zottoli lists neglect to children, loss of position in industry, accidents, increased automobile insurance, and fatalities.

Cost to the State of—		Percentage Contributed by Alcohol
Jails and houses of correction	$1,233,485.19	84
State penal institutions	950,342.94	49.9
State and private asylums	3,544,122.97	25
Public welfare in Boston	4,810,000.00	37
Charitable dispensations in Greater Boston	1,260,000.00	36
Total	$11,797,951.10	
Income in 1934 from sale of alcoholics	$ 2,428,483.15	

FUZZY-BRAINED . . .

A plain-spoken letter addressed "to the drunken driver" and signed by 118 businessmen of Taylorsville, Illinois, does not mince words.

It says in part:

"Brother, you're not the big shot you think you are. You're just a fuzzy-brained, liquored-up, obstinate ass with about as much right to drive an automobile on the public highway as a monkey from the zoo would have."

WOMEN GUILTY . . .

Lt. F. M. Kreml of the Northwestern University Traffic Institute reports that drinking and driving is as common among women as among men in proportion to the number of female drivers on the road at various times of the day. He says the peak age for drinking drivers is from 23 to 30, and adds, "it is a self-evident fact that alcohol is a large cause of automobile accidents." His findings have been presented to the Highway Research Board in Washington.

BRAIN TEST SHOWS . . .

Dr. Thomas A. Gonzales, chief medical examiner for the City of New York, has found that about 51 per cent of the drivers in traffic accidents in 1935, 1936, and 1937 had been drinking. Of the total number, 42 per cent had more than 0.10 per cent of alcohol in the brain.

Ward Teaching

Ward Teacher's Message for July, 1939

YOUR PART IN THE CHURCH WELFARE PLAN

THE Church Welfare Plan, now more than three years old, is one of the most important and far-reaching movements in the Church. It is based upon the principles of the Gospel itself. Its fundamentals were taught and practiced by Joseph Smith. It is based upon the identical principles which have made possible the remarkable growth of our Church.

There is a place in the Welfare Plan for every member of the Church. There is a definite contribution each can make toward its success.

The most important element in the Welfare Plan is the *spirit* behind it. If all of the members of the Church would accept, without reservation, the principle and spirit of the Welfare Plan, the temporal phases of our problem would disappear. There would be no want or suffering for the necessities of life. No one would be cold or hungry; no one who has been unfortunate would be embarrassed. In the past few years so many people who once were prosperous have suffered reverses, and in the future so many others are likely to have the same experience, that the true spirit of the Gospel should prevent even the slightest humiliation under any condition.

The Welfare Plan is the method adopted by the Church for meeting these emergencies, for caring for those in distress and preventing privation and discouragement.

A second element in the Welfare Plan is the principle of fraternalism or brotherhood: We are all brothers and sisters in Christ. We are one great family. We are working in a common cause. What kind of brother is one who will turn away from those in want? Who will excuse himself from rendering assistance, upon some pretext? Surely not one who comprehends what it means to be a brother in the Church of Christ.

One plan for accomplishing the purposes of the Welfare Plan is the Fast Offering and Welfare Contribution Plan. The Deacons of the Church are expected to call at every home in the Church on Fast Sunday to receive the Fast offerings and Welfare contributions of the Saints. Every family should make some donation each month. Those who are blessed with ample means should give liberally; others according to their circumstances.

The minimum average contribution suggested is one dollar a year for every member of every family. Realizing that some families cannot pay that much and that still others can pay none at all, those who can should pay more. This minimum contribution should not cause any member to lose sight of the real obligation of Fast Day. That obligation is to refrain from two meals and contribute the equivalent to the needy. If every member of the Church would squarely meet this obligation there would be sufficient to supply every present need.

TEACHERS ARE STANDING MINISTERS

(*From Lesser Priesthood and Notes on Church Government, by Joseph B. Keeler.*)

TO BE "standing ministers" (Doctrine and Covenants, Section 84:111) means to be always ready to minister to the people according to appointment and according to the duties and powers of office. A Teacher is constantly on duty. This is evident from the nature of his work.

The teacher's duty is to watch over the Church always, and be with and strengthen them. And see that there is no iniquity in the Church, neither hardness with each other, neither lying, backbiting, nor evil speaking, and see that the Church meet together often, and also see that all the members do their duty. And he is to take the lead of meetings in the absence of the elder or priest—And to be assisted always in all his duties in the Church, by the deacons, if occasion requires. But neither teachers nor deacons have authority to baptize, administer the sacrament, or lay on hands. They are, however, to warn, expound, exhort, and teach, and invite all to come unto Christ. (Doctrine and Covenants, Section 20:53-59.)

For the purpose of study and analysis it will be profitable to go over the duties of the Teacher's calling more in detail:

1. "The teacher's duty is to watch over the Church always, and be with and strengthen them." This constitutes him a standing minister, and requires him to be constantly watchful of and helpful to the members within his jurisdiction. His associations with the Saints should therefore be very intimate and close.

2. He is to "see that there is no iniquity in the Church." He is to be active, not passive; his eyes are to be wide open. He might, with propriety, be called the policeman of the Church.

3. When members fall out and have ill feelings, it is the Teacher's duty to have them reconciled to each other if possible. He is to see that the liar is warned of his evil. His duty is also to see that there is no "backbiting nor evil speaking,"—sins that poison the stream of brotherly love, undermine fraternal confidence, blacken innocent character and canker the souls of those who are guilty of such meddlesomeness. Duty bids him see that these things shall not exist. In fact, his office requires him to be constantly on guard against evil among the members placed under his charge. He warns and rebukes the lawbreakers. He exhorts and entreats the negligent; he counsels and persuades in the fear of the Lord, and in order that he may more fully understand the spiritual condition of the members within his jurisdiction, he is required to visit them in their homes.

4. Furthermore, it is his duty to see that the members of the Church "meet together often," to partake of the Sacrament and to be instructed and also to be an example by meeting with them. And again, he is to see "that all members do their duty"—that they pay their tithes and make their offerings; observe the Word of Wisdom; refrain from speaking evil of the Priesthood; that they keep holy the Sabbath day; that they do not steal, slander, quarrel, fight, cheat, nor do any immoral or unvirtuous thing.

OBSERVE THE SABBATH DAY

YOUNG people, especially, should frequently have their attention called to the word of the Lord to His people and the teachings of the Church in relation to proper observance of the Sabbath Day. With so many people making Sunday a day of pleasure and sport, with others continuing their work the same as on other days, with still others engaging in fishing, hunting, resort parties, canyon trips, etc., and even some churches setting examples of activity clearly in violation of the commandments, our young people are likely to become confused in their thinking and misled in their standards.

Latter-day Saints should be leaders of the world in observing both the letter and the spirit of the commandment to make Sunday a day of rest, of worship and religious devotion. Parents and leaders in the Church organizations should set examples as well as teaching proper observance. The Lord has made His will known in language clear enough for all to understand. He has also promised glorious blessings for those who obey. It has been emphasized that immediate blessings of health of body and mind and of increased efficiency will come to those who follow the teachings.

With the approach of the outdoor season, temptations to violate the Sabbath will increase. Latter-day Saints should be on guard and make every effort to obey the law. There are six other days in which to secure recreation and to engage in relation and beneficial activities, but on Sunday we should "remember the Sabbath Day and keep it holy."

Genealogical Society

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HOW TO BECOME "SAVIORS ON MOUNT ZION"

ONE of the highest titles that can be bestowed upon a mortal being is that of "a Savior on Mount Zion."

Just what do we mean by such a title or expression, and how can we achieve this high distinction? To become a savior on Mount Zion we must do something for another person that he is now unable to do for himself. Jesus Christ, the Savior, did something for all mankind that they could not do for themselves. He made it possible, through His great sacrifice, and because of His divine appointment and calling, to bring about the atonement whereby we may be redeemed, saved, and exalted.

In the great plan of the Gospel, as expressed in holy writ and explained by modern prophets, what better method is provided for doing something for other persons which they themselves cannot now do, than going into the temples of the Lord and there performing the ordinances of the Gospel for and in their behalf, thus making it possible for them to be saved and exalted in the Celestial kingdom?

What is meant by a "savior on Mount Zion?" The Prophet Joseph Smith gives a very definite answer and a fine explanation of this quesion in a sermon at Nauvoo, January 21, 1844. After his introductory remarks he said:

I will send you Elijah the Prophet before the coming of the great and dreadful day of the Lord; and he shall turn the hearts of the fathers to the children, and the hearts of the children to the fathers, lest I come and smite the earth with a curse. Now, the word *turn* here should be translated *bind*, or seal.

But what is the object of this important mission? Or how is it to be fulfilled? The keys are to be delivered, the spirit of Elijah is to come, the Gospel to be established, the Saints of God gathered, Zion built up, and the Saints to come up as saviors on Mount Zion.

How are they to become saviors on Mount Zion? By building their temples, erecting their baptismal fonts, and going forth and receiving all the ordinances, baptisms, confirmations, washings, anointings, ordinations, and sealing powers upon their heads, in behalf of all their progenitors who are dead, and redeem them that they may come forth in the first resurrection and be exalted to thrones of glory with them; and herein is the chain that binds the hearts of the fathers to the children, and the children to the fathers, which fulfills the mission of Elijah.

The Saints have not too much time to save and redeem their dead, and gather together their living relatives, that they may be saved also, before the earth will be smitten, and the consumption decreed falls upon the world.

At a conference held in Nauvoo, Sunday, Oct. 3, 1841, it is recorded:

President Joseph Smith, by request of the Twelve Apostles, gave instructions on the doctrine of baptism for the dead, which were listened to with intense interest by the large assembly. He presented baptism for the dead as the *only* way that men can appear as saviors on Mount Zion.

The proclamation of the first principles of the Gospel was a means of salvation to men individually; and it was the truth, not men that saved them; but men, by actively engaging in rites of salvation substitutionally became instrumental in bringing multitudes of their kindred into the Kingdom of God.

It seems to us that these statements plainly show how the Saints of God may become "saviors on Mount Zion." However, they cannot qualify without making real sacrifices. Not only must they faithfully live the Gospel and prove worthy to go into the temple of the Lord, but they must sacrifice a portion of their life—of their time, talents, and means—in order to become a "savior" to their kindred dead.

There are some who would like to give the term "saviors on Mount Zion" a broader interpretation. They prefer to believe that it takes in many activities, such as preaching the Gospel, missionary work, helping each other in a financial way, giving food and succor to the needy, etc. All of such service to our fellow men is our duty and responsibility, and for our helpfulness we will be rewarded. But the Prophet explicitly limits, as quoted above, the title of "saviors on Mount Zion" to those who serve the dead.

In further explanation he said, on April 15, 1842, as recorded in the *Times and Seasons*, page 223:

And now as the great purposes of God are hastening to their accomplishment, and the things spoken of in the Prophets are fulfilling, as the Kingdom of God is established on the earth, and the ancient order of things restored, the Lord has manifested to us this day and privilege, and we are commanded to be baptized for our dead, thus fulfilling the words of Obadiah, when speaking of the glory of the latter-days: "And saviors shall come up on Mount Zion to judge the remnant of Esau, and the Kingdom shall be the Lord's."

Now where is Mount Zion? The Prophet Joseph Smith in April conference, 1844, said:

The whole of America is Zion itself from north to south, and is described by the prophets, who declare that it is Zion where the mountain of the Lord should be, and that it should be in the center of the land.

Isaiah evidently refers to "Mount Zion" in the expressions "mountain of the Lord's house" and "mountain of the Lord" used in the second chapter. He says:

And it shall come to pass in the last days that the mountain of the Lord's house shall be established in the top of the mountains, and shall be exalted above the hills; and all nations shall flow unto it.

The Prophet Joseph Smith (July 15, 1842) emphasized that "Zion may be built up in righteousness; and all nations flock to her standards;" "that as God's people, under His direction, and obedient to His law, we may grow up in righteousness and truth; that when His purposes shall be accomplished, we may receive an inheritance among those that are sanctified."

The greater our responsibility, the greater our blessings. On the other hand, the greater our condemnation if we do not live up to our opportunities. Elder Joseph Fielding Smith, in speaking of our responsibility in this work, makes clear that we must be more than a "Saint" to qualify as a "savior."

It matters not what else we have been called to do, or what position we may occupy, or how faithfully in other ways we have labored in the Church, none is exempt from this great obligation. It is required of the apostle as well as the humblest elder. Place or distinction or long service in the Church, in the mission field, the stakes of Zion, or where or how else it may have been, will not entitle one to disregard the salvation of one's dead.

The Prophet said:

Those Saints who neglect it, in behalf of their deceased relatives, do so at the peril of their own salvation.

Brigham Young said:

We have a work to do just as important in its sphere as the Savior's work was in its sphere. Our fathers cannot be made perfect without us; we cannot be made perfect without them. They have done their work and now sleep. We are now called upon to do ours; which is the greatest work man ever performed on the earth.

The Prophet Joseph Smith said:

I am going on in my progress for eternal life. It is not only necessary that you should be baptized for your dead, but you will have to go through all the ordinances for them, the same as you have gone through to save yourselves. There will be 144,000 saviors on Mount Zion and with them an innumerable host that no man can number. Oh! I beseech you to go forward, go forward, and make your calling and election sure.

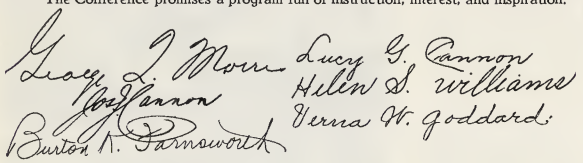
Mutual Messages

THE JUNE CONFERENCE

THE forty-third Annual General Conference of the Mutual Improvement Associations will be held in Salt Lake City, Friday, Saturday, and Sunday, June 9, 10, and 11, with a Summer Institute to be held Monday, June 12. M. I. A. officers and teachers and all others interested in the M. I. A. program are invited to be in attendance for the general and departmental sessions and recreational activities and exhibits.

The Conference will include, in addition to the messages from members of the First Presidency of the Church and others of the General Authorities, the introduction of the coming year's work.

The Conference promises a program full of instruction, interest, and inspiration.



General Superintendency of the Young Men's Mutual Improvement Association.

General Presidency of the Young Women's Mutual Improvement Association.

REPORTS FROM THE FIELD

SAN DIEGO DISTRICT GOLD AND GREEN BALL

ON Friday, January 27th, the San Diego District Gold and Green Ball was held in the appropriately decorated North Park Branch hall. District superintendent of Y. M. M. I. A. Dewey Halgren, district president Y. W. M. I. A. Florence Turnbaugh, together with their counselors sponsored the ball.

Each of the five branches was represented by a queen and three attendants. In choosing the queens and attendants three requirements were made: each must be a regular attendant at Mutual, must have paid the membership fund, and know two of the M. I. A. dances.

Sister Margaret N. Wells of the General Board of Y. W. M. I. A. presented each of the queens with a corsage of flowers on behalf of the District Board. The queens, attendants, and their escorts, numbering twenty couples, gave a floor show, demonstrating the Aloha Oe Fox Trot and the Gleam Waltz in a beautiful manner.

Three hundred were present to enjoy the evening.

BIG HORN STAKE RELIGIOUS M. I. A. MUSIC FESTIVAL

Music lovers of Big Horn Stake gathered in the Lovell Ward hall to enjoy the Stake Festival of Religious Music, presented by the combined wards of the stake.

The Festival featured a stake M. I. A. Chorus consisting of one hundred fifty voices, which was appreciated by all present as it sang beautiful and loved L. D. S. hymns. Earl Lyman Collins narrated briefly the circumstances under which each hymn was written and touched upon the life of the composer and hymn writer. The festival was under the direction of C. Winston Hansen, stake M. I. A. music director, who organized and directed the stake chorus.

EAST CENTRAL STATES MISSION REPORTS ACTIVITY

During the month of March President William T. Tew of the East Central States Mission, together with Elder J. Robert Buswell, Mission supervisor of Y. M. M. I. A. work and special Mission representative, and Virginia Riches, Mission supervisor of Y. W. M. I. A., and also Miss Merlene Tew, daughter of the President, toured the Virginia and North Carolina districts holding branch and district conferences along with M. I. A. activity district programs and banquets. Forty-one sessions of such meetings were held and there seemed to be a wide-spread interest in Church activities. The advertising that had been done regarding these meetings in newspapers and other sources seemed to bring many investigators out. They were greatly impressed. In fact, there appeared to be an increased devotion and spirituality developing among the members of the Church in these districts.

On March 18th a district M. I. A. activity meeting was held in Roanoke, Virginia, culminating in the evening in a very profitable and well-arranged banquet held at the Roanoke Women's Club rooms. The toasts and program left a feeling of joy in the hearts of everyone. A great number of non-members were present at the banquet and during the program many things were done and said which created a good impression.

The following Saturday evening, March 25th, another district banquet was held in Burlington, North Carolina. More than one hundred fifty persons were served. The tables were decorated with daffodils and tulips and gold and green candles, and the gold and green place cards, programs, napkins, and nut baskets, perfectly carried out the M. I. A. color scheme. Even the menu carried out these colors. Many community songs were sung, climaxing the evening with the famous M. I. A. victory song "Carry On." The souls of all who were present were lifted to higher levels of thinking and bolstered up with new determinations to carry on! Following the lovely banquet, social games were enjoyed by all in the auditorium, decorated beautifully with gold and green streamers and balloons.

The following day three sessions of district conference were held at Durham, climaxing the month's tour with a great spiritual uplift. More than 275 people were present at each of the two first sessions and the evening session was also well attended. On the return trip a meeting was held in Kingsport, Tennessee.

During the conference at Durham, North Carolina, the organization of a district presidency—the first organization of the type to take form in this mission—put this district practically on a stake basis. Elder James L. Bennett, a prominent Church leader in Durham and president of the Durham Branch, was chosen as district president, with counselors David L. Hiatt of Mt. Airy, and Kenneth L. Duke, of Duke University. Sister Neara Smith of Duke University was chosen as district clerk and Brother C. V. (Richard) Bennett, associated with the Music Department of Duke University, was chosen as district music supervisor. Other district counselors and district supervisors are in course of selection.

We are happy to state that in North Carolina West District *The Improvement Era* drive has gone forward with rapid strides. The quota for 100% was 32, but today (April 6th) they have 112 subscriptions, or 350%. One branch in the district, Roxboro, has over 600%. We feel proud over this attainment and even though the mission as a whole has reached its full quota we have, during the trips resolved to make a final plea to all missionaries and branch presidents to get at least one more *Era* subscription each before April 19th which will put this mission far over the top in the present campaign.

It was evident, from this tour, that the Church is moving on, that the M. I. A. is fulfilling its glorious purpose, and that *The Improvement Era* is rapidly finding its way into every home.—*By Virginia Riches, Y. W. M. I. A. Supervisor, East Central States Mission.*

NEW ORLEANS STAGES FIRST GOLD AND GREEN BALL

The first Gold and Green Ball to be given in New Orleans was held March 18, 1939, and marked the beginning of greater activities for this city. It was a credit to M. I. A. standards in every sense of the term. Even though New Orleans is a drinking, smoking town, our party was conspicuous by the complete absence of both liquor and tobacco and was a revelation to many of our guests. This is but another example of the truism that we influence those with whom we are associated: like begets like.

HAWAII REPORTS ADULT ACTIVITY

THE Makua (Parents) class in M. I. A. at Laie has had a very successful year, with attendance and participation gradually on the increase. During the holiday season the group spent a number

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(*Continued from page* 365)

of evenings serenading. Their music contributed much toward the fine spirit of Christmas and the New Year which prevailed in the Church village which lies spread out toward the sea from the eaves of the Temple. (See top photo, this page.) During the visit of Brother and Sister Oscar Kirkham this group was awarded first place in the Oahu Stake Talent Night contest held at the Kalihi Hall in Honolulu. They celebrated their victory with a feast held on February 22 at the home of Brother Hamana Kalili, the class leader.

With the temple completely renovated it is most beautiful and all who come take real pride in keeping it spotless. Each session brings increased gratitude on the part of those who participate.

Two new buildings have been added in connection with the Bureau of Information, in order to accommodate the numerous visitors who stop over during their tour of this beautiful island. We are averaging nearly 5,000 per month. The temple and grounds to many, according to their statements, are the most beautiful setting in all this land of Paradise. From the four corners of the earth our visitors come and pause long enough to hear at least something about the strength of the Mormon position. It would be most interesting to scan our Visitor Register and note the impressions written in the column "Remarks." Among them are found the following: "Who am I to judge Paradise?" "The Taj Mahal of Hawaii;" "The Glory of God on Earth;" "This *is* architecture;" "Inspiring;" "A place of real peace."



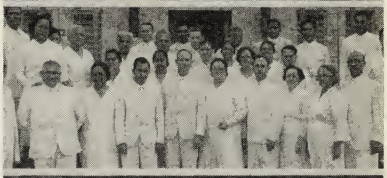
Church holiday serenaders who added music to the beauty of the Temple village at Laie. (See story this page.)



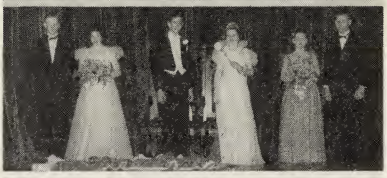
M. I. A. Adult Class of Laie, Hawaii, who entertained at a class Luau, February 22. (See story this page.)



At the feast, under the trees, the Adult Class Luau in Laie is in progress. (See story this page.)



A group of Temple workers at Laie, Hawaii—one of the beauty spots of the earth. (See story this page.)



Principals at first Gold and Green Ball in New Orleans. Reading from left to right: Henry Miltenberger, Louise Rogers, Donald Nicol, Florence Brown, Jewel Chambers, and Edward Mullins.

THE M MEN AND GLEANERS IN JUNE CONFERENCE

Friday

Friday, June 9th, all M Men and Gleaner leaders will join the entire group of M. I. A. workers in the program and plans outlined for you.

Friday, Saturday, and Sunday there will be an M Men and Gleaner Exhibit in the Pioneer Room at the Lion House. This will be open whenever there are no meetings in session and General Board members will be there to greet you. Stake displays of activities will be featured; banquet and dance programs, decorations, favors, newspapers, Treasures of Truth books, pictures, suggestions. Here you will find new and usable ideas for next year.

Saturday Morning

Saturday is the big day for our work specifically, and a meeting of all M Men and Gleaner leaders, officers, and members will be held at 9 o'clock in Barratt Hall. One of the interesting features at this time will be the answering of *your* questions about this department and on plans for the coming year. Bring your questions written and as you enter Barratt Hall, drop them in the "Ask-it-Basket" so that Homer Warner, who is to conduct this feature during the last half hour of the meeting, can be preparing for it.

An M Men and Gleaner Song Book has been published. It contains new songs just for this group. To introduce you to it, the first part of the morning program will be singing and enjoying these songs together.

The course of study for next year has been written by Dr. Lowell Bennion, and he will present it briefly to you in person. Confidentially, you'll love the Manual. Dealing with the vital topic *Youth and Its Religion*, it will be of keen interest to every M Man and Gleaner.

The two new chairmen for this enlarged department, Dr. L. L. Daines and Sister Hazel Brockbank, with the field supervisor, Sister Katie C. Jensen, will be introduced and explain to you some of the highlights of the coming year's program.

Remember the miniature manuals that were given to you as you came to this meeting last year? We were sorry there were not enough for everyone. A word to the wise—come early. You won't be sorry.

Saturday Afternoon

Saturday afternoon the M Men and Gleaners will meet separately at 2 o'clock. (See Conference Program for places.)

Gleaners

The Gleaner meeting will give you a working picture of next year's program for the Gleaner organization. The course of study for the fourth night of each month when the girls meet alone will be a new and interesting approach to an old friend, *Treasures of Truth.*

The membership plan, simplified yet with one addition which should help your problems immensely, will be explained clearly to you. As some of the wards have said they did not quite understand the comradery program, a demonstration of one will be given.

Then a surprise! The eight members of the Gleaner Committee will separate and be ready to greet you, receive your suggestions, and answer your questions personally. Come prepared to take advantage of this opportunity.

M Men

The M Men will meet in the Smith Memorial Building at 2 o'clock, and will have a peppy program of songs and short speeches.

Saturday Evening

Saturday evening is a general meeting in the Tabernacle with an M Men and Gleaner program. Imagine the center section of the lower floor of the Tabernacle filled with M Men and with lovely Gleaner Girls in their vari-colored evening dresses. Imagine a chorus of over two hundred voices singing the new songs with the whole

audience joining them. Imagine the inspiration this will give to the guest speaker who will challenge the young people. Decorations! Music! Lights! Everywhere surprises! Admittance to the lower floor will have to be by ticket only. Undoubtedly you have secured and distributed your allotment by now.

Imagine, if you can, an M Men and Gleaner Reception and Dance to be held immediately after this meeting on the mezzanine floor of the Hotel Utah—two ballrooms for dancing, punch and wafers, room to meet folk who have come from across the continent. What an opportunity to see new faces, hear new names, find new friends, and have some fun. There will be a charge of 25c each for the dance if you have the ticket which admitted you to the Tabernacle and a charge of 75c a couple if you haven't. Although this is primarily an M Men and Gleaner Ball, every M. I. A. worker coming to Salt Lake City for June Conference is invited.

Sunday

Again on Sunday we will join with the other M. I. A. members in meeting.

From 3:30 to 5:30 a special consultation-reception will be held in the exhibit room with all of the committee members there.

M MEN GLEANERS

THE new M Men-Gleaner song book is off the press. We want everyone singing the songs for June Conference, so send in to the General Board Offices in Salt Lake City, Utah—either to 50 North Main or to 33 Bishop's Building—Five cents will buy one of the books containing all of the songs, so send immediately and then begin learning the songs.

EXPLORERS

WE ARE eager to give new vitality and leadership to the Explorer department the coming year. During the June Conference we have just what you have been wanting and looking for—a special training school for leaders to be given at Little Mountain, Saturday, June 10. Leaders will meet at the Deseret gymnasium at 1 o'clock, and cars will be provided to take all to the setting. The school will be conducted from 1:30 to 5:30 in the real Explorer Leadership setting. We shall be extremely happy to have all the Explorer leaders with us.

(*Concluded on page* 368)



1. Bee-Hive Class, Omaha Branch, Western States Mission.
2. Omaha Branch First Boy Scout Troop, No. 58, with Scout Masters and Branch President George A. McIntyre.
3. Omaha Branch first M Men Basketball Team, organized in January, 1938.
4. Missionaries of Honolulu, Hawaii.
5. Floor show "Queen of Liberty," Rupert 3rd Ward at Minidoka (Idaho) Stake Gold and Green Ball.
6. Cast of the Opera "Martha" presented by the Amsterdam (Holland) M. I. A. group at their Conference, June, 1938.
7. Independence Branch M Men Basketball Team (Central States Mission).
8. Rotterdam (Holland) M. I. A. group who are planning to produce the Opera "Martha" at their spring District Conference.
9. Cast of the Opera "Robin Hood" which was presented by the Midway 1st and 2nd Wards of Wasatch Stake.
10. New England Mission Basketball Team.
11. North Sanpete Road Show—Spring City presentation.

MELCHIZEDEK PRIESTHOOD

(*Concluded from page* 359)

My son went and the Lord blessed us and blessed him. He made an admirable record in his mission, being district president for 15 months and pioneering projects that bore fruit.

We were not only able to finance the mission, but we paid off the greater part of the debt as well, and we still enjoy our home and the rich blessing of pride in a missionary and faith in God. "I know that the Lord provides when we do those things which He has commanded of us."

Extracts from a talk given by President Ralph Orlin Taylor at the North Weber Stake Priesthood Quarterly Conference, February 26, 1938:

I HAVE been asked to give a report on the projects which the Fourth Quorum of Elders of the North Weber Stake has accomplished in the last year, This quorum covers three wards and has 138 members. I feel that these projects not only increase the activity of the quorum but also make the members quorum conscious.

In the past year we have completed ten various projects. Before starting each project, we have met and worked in harmony with our bishopric, who have always been willing and eager to assist us.

In January, 1938, the Elders sponsored a program and a dance to raise money to pay for transportation of two missionaries to their fields. By assessing each member and sponsoring the party, we raised the money with a balance of $21.

In March, we undertook the painting of the ward amusement hall. The hall is a large building, 94 by 52 feet. We asked the help of all members who were in need of assistance. Other members also helped. Every worker received a work slip to be acknowledged at the storehouse in case of need. Fourteen men worked on this building, saving the ward $192.

The West Warren Elders sponsored a crop project by raising one acre of sugar beets, and turned them over to the Church Welfare fund. The Warren Elders also took care of the janitor work in their ward for a period of six weeks. It was arranged so that as many members as possible had a chance to work by taking turns. The proceeds of this work were turned into the ward building fund.

A severe wind tore down part of a barn, overturned a chicken coop, and unroofed a garage. The damage was quickly remedied when the Elders and Seventies called for volunteers. Thirty-five or forty men appeared on the scene with tools and in less than five hours they had pulled the nails, piled up the wrecked lumber, uprighted the chicken coop, and placed the roof back on the garage, after which lunch was served, and the spirit of good will was felt by all.

Last spring a member of the quorum suffered the loss of a child. This member, the father of a large family, was out of employment at the time. We sponsored a dance in his behalf, and with the aid of the Relief Society, raised enough money to pay the hospital bill.

We staged a membership drive by organizing a soft-ball team to provide social entertainment in the quorum, thus bringing some inactive members back into activity.

In June, the ward quota of asparagus and rhubarb was assigned. Groups were formed and led by Elders to the various fields where it was cut, gathered, and hauled to the station. Each member was given credit for his produce. The total amount turned in to the Church storehouse was 750 quarts of rhubarb and 1,000 cans of asparagus.

On the 22nd day of November one of the quorum members, while seeking cattle in the mountains, was caught in a blinding blizzard. He became lost and spent the night in the mountains. Next morning he was found suffering from exposure. His hands and feet were severely frozen, necessitating medical care. The quorum assisted in the expense, raising money by a dance.

Later both hands and feet were amputated. We met with the bishopric to discuss the best means of raising more money for him. Another dance was suggested, the admission for which was $1 per couple. We chose a chairman and organized our committees. A ten-piece orchestra volunteered their services. The other communities were more than willing to cooperate by selling tickets in their wards. We had soda-water and frankfurters and buns donated. February 3, the dance was held. It was one of the largest and most enjoyable that we have ever had. The proceeds of this dance, $611.52, were used in behalf of this member and his family.

In a previous project, we made it possible for one member of the quorum, who was blind, to regain 90 percent of his vision. We had a dance and raised enough money to pay part of the cost of the operation.

The Priesthood quorum should be a great fraternal organization. It is up to the individual whether or not he uses the Priesthood and receives the greatest blessings from it. Quorums may become sacred instruments through which the welfare work can be exalted to the realm of the spiritual. Every quorum member may likewise become a co-partner with the Lord in bringing temporal and spiritual peace, prosperity, and happiness to the human soul.

Mutual Messages

(*Concluded from page* 367)

ST. JOHNS M MEN-GLEANERS PLAY HOST

THE St. Johns Stake groups will be hosts to the M Men-Gleaners and Leaders of the district at an "All-Western Outing" to be held the week-end of June 16th in the heart of the White Mountains. The convention spot is located along the highway mid-way between Alpine and Nutrioso. A program consisting of hiking in the pines, fishing, sports, camp fire sings, story telling, barbeque, and "out west dances" is planned. Each guest is asked to come dressed in western regalia—"Levis," boots, ten-gallon hats, bright colored shirts, or hiking clothes. Each person is asked to bring his own equipment.

A registration fee of $2.00 will be made which will cover the costs of five meals and admission to dances and entertainment. Registrations must be in by June 1st to: M Men-Gleaners' Convention Headquarters, St. Johns, Arizona.

SOME POINTS OF DIFFERENCE

(*Continued from page* 341)

sion for all over eight years of age, which is the age of accountability. It rejects the doctrine of original sin and transubstantiation. There are several doctrines and teachings, four of which are discussed below, which mark the Mormon Church as being different from all other churches.

The first of these fundamental differences is the doctrine of modern revelation. This Church holds that the Bible is not a closed book, that the heavens are not sealed, but that God reveals His mind and will to man through His prophets; that God has and will reveal himself in person and that He will send His angels to reveal His mind and will. This Church also affirms that there are other Scriptures besides the Bible which God has given and will yet give to mankind through His prophets.

THE second fundamental characteristic of this Church is that of church government, which is highly centralized, with a well defined Priesthood and the autonomy of the local congregation. It is the same form of government as that originally organized by Christ, with apostles, prophets, patriarchs, high priests, seventies, and elders, which comprise the Higher Priesthood known as the Melchizedek Priest-

hood. The Lesser Priesthood, known as the Aaronic Priesthood, is composed of Bishops, Priests, Teachers, and Deacons. The Church has no paid ministry, each member serving for the love of the work. Every worthy male member over the age of twelve is given an office in the Priesthood, with responsibilities and duties. Every worthy woman is also given responsibilities in the auxiliary work of the Church. The ecclesiastical divisions of the Church are known as the ward, which is presided over by a bishop and two counselors. The larger divisions are known as stakes, presided over by a High Priest called the stake president and two counselors. Associated with him is a body of twelve High Priests known as the high council. The Church as a whole is presided over by a High Priest and Apostle who is recognized as a prophet of God. Associated with him are two counselors. Along with the First Presidency is a body of twelve Apostles, known as the Council of the Twelve, equal in authority. The third ranking governing body is another Church general council comprising seven men known as the First Council of Seventy.

A third characteristic is that of the doctrine of the eternity of marriage and the family relationship. Marriage or covenants made between man and woman, or between man and man, or between man and God, made in the temples of the Church, are for time and eternity. The Church holds, through modern revelation, the divine authority to seal in heaven as well as to seal on earth, and any or all contracts or covenants made through this authority are for time and eternity and do not end with death.

A distinguishing feature also is the doctrine of salvation for the dead. The Church proclaims that every man and woman may be saved and that if they do not hear and accept in this life, they will be given a chance to hear and accept in the life beyond the grave. There are certain ordinances, such as baptism and marriage, which must be performed by the Priesthood on this earth. Those who have not had the opportunity of partaking of these blessings as administered by the restored Priesthood shall be given the opportunity of having these earthly ordinances performed by proxy in the temples of the restored Gospel. In other words, the living may administer the ordinances of the Gospel for, and in behalf of, those who are dead. Thus, every man and woman who has ever lived or is living on this earth, will be saved in one of the three degrees of glory, according to his or her merits, work, and obedience to all the commandments of God.

As a fourth characteristic, the Church also teaches what it calls the Word of Wisdom, which avows that tobacco, alcohol, intoxicating drinks, tea, and coffee are harmful to the body, and that indulging in these things weakens one's spirituality, vitality, mentality, and physical well-being. The Word of Wisdom also teaches that an excessive use of meat is not good, but that herbs, grain, and fruit in the season thereof are good for the use of man and build a strong healthy body and develop his spirituality and mentality. The Word of Wisdom teaches that temperance in all things is good and that any over-indulgence is not good.

With these distinguishing features, the restored Gospel of Jesus Christ, Mormonism, as it is commonly called, will undoubtedly continue to call to its membership thinking people from all over the world.

DURING JUNE CONFERENCE

Be Sure To Visit BOOK HEADQUARTERS

M. I. A. READING COURSE BOOKS

Executives **Voice From the Dust $2.50**
By Genet Bingham Dee

Adults **Rediscovery of Man $1.75**
By Henry C. Link

Gleaners and M Men **Alone $2.50**
By Admiral Richard R. Bird

Explorers **Antarctic Icebreakers $2.00**
By Lorene K. Fox

Scouts **Queer Person $2.00**
By Ralph Hubbard

Juniors **Three Sisters $2.00**
By Cornelia Spencer

Bee-Hive Girls **Caddie Woodlawn $2.00**
By Carol Ryrie Brink

Bee-Hive Girls **Good Manners $1.00**
By Beth Bailey McLean

PRIESTHOOD LESSON BOOKS

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THE NATIVE BLOOD

(*Continued from page* 343)

Cherokee, for Pane himself had made that announcement, not knowing what it would mean.

"Look'e here," pleaded the Badger, no patronizing slap on anybody's back. "It's true the old man bet a Navajo horse would win, and according to your story, a Navajo horse won. But I bet a Navajo horse would lose, and a Navajo horse lost."

"You agreed to run a white man and a white man's horse," the Colonel cut in, "but instead you run a Cherokee and a Navajo horse—where's yer argument?"

"If you can't satisfy these people of the reservation," protested the agent, impatiently, "you'll have to get out. They won't tolerate you any more, and they'll never let you take this man's sheep on any such flimsy claim."

"And if I back down like a whipped kid," the Badger lamented, "it'll amount to the same thing. I had no idea that boy was a Cherokee, and who could be blamed for happening to get the only Navajo horse in the whole state of Texas? This race was forced on me in such a way that I had to take it—all that I have hangs on the way I meet the dare."

"This is the time to drop this fool business," broke in the agent. "It's too ridiculous to carry on."

But the store-man complained bitterly, "That would ruin my trade—to drop it at this stage of the game would be more disastrous to me than to run and lose both races. This is the climax of a long controversy forced on me by these customers of mine—they've got me this far into it, and I've got to carry it through, even if I make the old man a present of the sheep and the money when I win them."

"Nothing doing!" barked the agent flatly, "We'll cancel the whole arrangement and let things stand as they were."

The shepherdess, listening eagerly, told her father the whole thing was to be dropped, and the old man in an ecstasy, threw his arms around Peejo, calling him son, and begging pardon for the wrongs of the years.

But the resourceful Badger held a trump card to be played in this big game: "Now look'e here, Mr. Agent," he perked up with new accent of assurance, "you agreed to let us run this race, and you made us agree we would run it over if anything was discovered contrary to the stipulated terms. I'll keep my part of the agreement—I'll get another horse and another man, but I won't back down. That, according to the plain terms of the agreement, would lose me the stakes, and worse still, it would leave me no face to carry on my trade."

"What if the other side is willing to quit?" pursued the agent, compromisingly, for he knew it would delight them.

But the Badger, feeling that he had his feet on solid earth, scorned any compromise, "If they quit, they've lost the bet—that's what they agreed to." Turning defiantly on Peejo and his white father, "Now what do they want to do? What do you want to do? You stuck your noses into this business, now get them out." (*To be Continued*)

THE JAREDITE LANDS

(*Continued from page* 337)

Shule a prisoner of war and carried him captive into Moron. That identifies Moron as the Land of their First Inheritance.

The Land of Heth
(Ether 8:2)

Where this land, or district, was, we do not know. Heth, according to Genesis 15, was the second son of Canaan, a descendant of Ham, and the ancestor of the Hittites, who at one time were a powerful people, strong enough to wage war against Egypt and Assyria. They inhabited Canaan at the time of the exodus. The name means "terror." Perhaps there were descendants of Ham among the friends who followed Jared and his brother from the Tower. That would account for the name of this land.

Ablom
(Ether 9:3)

See the comments on this verse. The name means "green meadows." The country was situated possibly on the Atlantic. That was the opinion of Orson Pratt, as stated in a footnote in earlier editions of the Book of Mormon.

The hill Shim, which Omer and his family passed on their flight to Ablom, was located in a country called Antum (Mormon 1:3). This name, as some other Book of Mormon words, is evidently the Kechua "anta," which Garcillasso de la Vega translates "copper." It is, no doubt, related to "antion," a piece of gold (Alma 11:19), and "onti," a piece of silver (Alma 11:6). It is suggestive of a mining region.

Nimrah, after his brother had been murdered by their father, fled to Ablom, to the colony of Omer (Ether 9:9).

The Land Southward

This, as the Prophet Moroni explains (Ether 9:31, 32), was known as Zarahemla by the Nephites. It was the Land Southward to the Jaredites, while Moron, Nehor, and "the countries round about" were the "north countries" (verse 35).

The Valley of Gilgal

In the fourth year of the war that ended in the disaster at Ramah, Coriantumr, the last king of the Jaredites, met his bitter enemy, Shared, in this valley. The murderous combat lasted for three days. Shared was defeated and fled to the plains of Heshbon (Ether 13:27, 28). (See Ether 6:14.) The name Gilgal means "circle." It may have been given to the valley on account of its circular form, or because of mounds erected there for dwellings or for sepulchral purposes or fortifications. The mounds were of different forms. Some were in the shape of animals. One mound in Ohio is thought to represent a snake swallowing an egg. Other mounds are circular. Circleville, Ohio, derives its name from mounds of that form.

Wilderness of Akish
(Ether 14:3, 4, 7)

There is a Semitic verb "akash," to be froward, false, etc., as in Psalm 101:4, "A froward heart shall depart from me." Akish, the name, may be a derivative from the same root as this word. Its meaning would describe accurately the character of Akish, the son of Kimnor, in Ether 8:10.

Two years after the death of

Shared, his brother Gilead attacked Coriantumr. The battle of the Wilderness of Akish ensued. Gilead succeeded in usurping the throne of Coriantumr in Moron, and the latter entrenched himself and his followers in the Wilderness of Akish. They remained there for two years. During that time Gilead was murdered by his chief ecclesiastical official, who in his turn was slain by an ambitious individual named Lib. Coriantumr now attacked Lib, but he was defeated and fled to a place called Agosh. Here another battle occurred. Lib fell, but his brother Shiz assumed the leadership.

The people at this time began to split into two parties. Many thousands had been slain on the battlefields during the years of war. Of the survivors, some joined Coriantumr, others Shiz. The next battle was fought "upon the seashore," possibly on the shore of some great inland lake (Ether 14:11-26).

The Land of Corihor
(Ether 14:27-31)

Coriantumr continued his retreat eastward, closely pursued by Shiz. So terrible were the losses inflicted on the armies of Shiz by the rear guard of Coriantumr that the inhabitants in the settlements through which the armies passed, fled in panic to the land of Corihor. After a three days' battle at the seashore Shiz went into camp in the Valley of Corihor, and Coriantumr pitched his tents in the Valley of Shurr. A battle was fought at the Hill Comnor. Coriantumr was severely wounded and carried from the battlefield as dead.

The Hill Ramah
(Ether 15:11)

This is the Jaredite name for Cumorah. When Coriantumr recovered from his wounds and realized that two million men, with wives and children, making perhaps a total of between three and four million souls, had been slain during the many years of war, he offered his antagonist the kingdom if he would end further bloodshed. Shiz rejected the offer. He demanded the life of Coriantumr. So the war was continued.

Coriantumr took his stand near the waters of Ripliancum, probably an inland lake. Shiz attacked, but he was defeated and fled southward to a place called Ogath. Coriantumr, who was again wounded, did not pursue, but went probably northward to the country and hill of Ramah. The two deadly enemies now each had his own gathering place —one at Ramah, the other at Ogath.

The next four years' preparations were made in both these countries for a final conflict. All things being ready, the massacre at Ramah took place, as described in Ether 15:15-34.

Conclusion

In order to get a correct picture of the conflict at Ramah, its antecedents and consequences, certain facts should be remembered.

The disaster was brought about when the leaders of the people had apostatized from the Lord, rejected His government and persecuted His prophets. The Jaredites in this country had an experience similar to that of the Israelites and Jews in their Promised Land, ages afterwards, who, after the destruction of their city and sanctuary, were slain, or scattered all over the globe, where they became "lost" both to themselves and the world.

It should also be remembered that, during the reign of Lib, the son of Kish, a considerable exodus of Jaredites took place from the north countries to the south (Ether 10:19-28). This movement was primarily for the purpose of procuring food, clothing, and materials for implements, weapons and ornaments for the agriculturists in the north who had seen their stock perish and their farms burn up during years of drought. Many of these "hunters," as they are termed, did not return. They remained in the south. They built at least one "great city," by the "narrow neck of land on the place where the sea divides the land" (Ether 10:20), as a shipping point, it may be supposed, for their exports. How many more cities they founded we do not know. But they must have multiplied at least at the same rate as their kindred in the north (Ether 9:16; 10:4, 12, 22). If the Jaredites in the north were counted by the millions (Ether 15:22), there may have been other millions in the south.

We should be reminded, further, of the fact the conflict at Ramah was the final settlement of the chief issue between two political parties, or their leaders, Coriantumr and Shiz, respectively. Both were in the field for power and royal honors. Shiz, in addition, was consumed by an unquenchable thirst for revenge. He wanted the life of his antagonist. Their campaign during the four years preceding Ramah (Ether 15:14) was a tireless effort to bring as many people as possible together in their two gathering places, but especially men for service on the battlefield, together with their resources. That they succeeded in ensnaring in the nets of militarism a majority of the populations of Moron and adjacent countries; that is, as many as were fit for service, is certain. It was these two political parties that were totally annihilated at Ramah. A few individuals may have escaped the sword and fled. But most of the followers of the apostate party leaders perished. Shiz was the last to be slain. Coriantumr found his weary way toward the South and died in Zarahemla (Omni 21).

The battle of Ramah was one of the world's epoch-making armed contests, comparable, in a way, to Carchemish, or Salamis, anciently, or to Waterloo, Appomatox, or the Argonne,* in more recent times. The center of the Jaredite culture in Moron and adjacent countries in the north was totally destroyed by the insane acts of savage hatred that there inspired men, instead of the Divine Spirit. The people who had gone south no longer had the benefit of connection with a visible source of revelation for their guidance. They were scattered. But they carried with them many important principles of truth, which must have, to some extent, prepared the way for the Nephites, and which are recognizable in the legends, myths, and traditions of Nahuas, Aztecs, Mayas, Quiches, Ramas, Kechuas, Aymaras, Chibchas, and Incas in the south, as well as Iroquois, Lenapes, Mandans, Sioux, Abnakes, and others in the north.

*Carchemish, the chief city of the Hittites on the western bank of the Euphrates. In the year 717 B. C. it was destroyed by the Assyrian, Sargon II, who took the king prisoner, and deported the people, thus making an end of Hittite predominance and aspirations to become a world power, and preparing the way for the golden-headed Babylonian empire of Nebuchadnezzar (Dan. 2:37, 38).

At Salamis, 480 B. C. adverse wind and waves no less than the military skill of Themistocles, the Athenian, and other Greeks, scattered the Persian fleet and drove the hordes of Xerxes back to the East. The intended invasion of Europe failed. The Macedonian-Grecian Alexander established his coppery world-kingdom, as predicted in Daniel 2:45.

At Waterloo, June 18, 1815, the European allies ended the autocracy of Napoleon I.

At Appomatox, April 8, 1865, General Lee surrendered to General Grant.

At the Argonne, France, the engagement was fought which ended the World War with the armistice, November 11, 1918.

UTAH'S PIONEER WOMEN DOCTORS

(*Concluded from page* 333)

union, the dashing husband, still debonair and gallant, bordered her life as most women's are bordered.

The tenderness of her nature was always seeking to express itself in some service for another. There was always the need to augment her income—and so, as a practical nurse, Mary Emma took patients into her own home for recovery. One woman found it impossible to swallow the pills prescribed by her doctor; but Nurse Van met that situation. Calling her little daughter to her side, she said: "Let me see your hands. Oh my! Run and wash them until they are spotless. I want you to peel these grapes for Sister Browne." Into the center of the peeled grapes went the necessary pills, and the doctor's orders were fulfilled as they slid down the patient's throat.

After ten years of nursing, Mary Emma became a midwife. Again Dr. Romania was her teacher. But still she was not prepared to burst the confines of her life. She became a dispenser of medicines in the Deseret Hospital.

But now the child who had been a toddler when Mary Emma studied nursing, the one who had found it necessary to sit on the steps of the downtown building playing with her doll while her mother was in session with Dr. Pratt, was becoming a young lady. The second son, just older, was a youth. Mary Emma was more apprehensive and sensitive to the influence of the Overland Freight than ever. Her desire to change her children's environment stood out starkly against the picture of their lives. She vowed within herself that she would leave this home though it robbed love's last stronghold to do so. In her mind's eye, her four walls crumbled and fell as she looked at them.

Her age, public opinion, lack of funds—all were against her. Her husband said that he had found it hard enough to live with two women, herself and her mother, when they had merely tasted public life. "What torment will you not, as a doctor, bring to me?" he now plainly asked.

RESTLESS by day and sleepless at night, Mary Emma was wracked by the conflict that throbbed continuously through her being. Though Gib had never failed in his kindness to both her and their children, those nervous, spirited horses of his, from sixteen to twenty of them—leaders, swingers, and wheelers—pawing and snorting in the stables, stood for a life that was intolerable to her. And always, even in her calmest moments, there was the surge of her great desire, steady and deep. In her extremity she made God the *House of her Defense*. To whom else could she have turned? She had always said that the Lord would provide. In all reality she firmly believed it.

When Dr. Seymour B. Young said, "Money? Of course it can be raised; *be of good courage, all ye that hope in the Lord . . .*" the cry rang through her heart! Courage was the keystone of her nature. . . .

Even so, another two years elapsed down the unrecorded trail of her life before she finally went away. Sixteen years after Dr. Romania Pratt left for Philadelphia, Mary Emma boarded the train for Ann Arbor, to enter the University of Michigan, Martha Hughes' [Cannon] Alma Mater.

She registered January 8, 1890, the day she turned forty-six years old. Having forgotten that it was her birthday, she stated her age as forty-five. It was well that she forgot; the calendar's count would have excluded her by one day. The age limit was forty-five.

And with her in Ann Arbor was her son. He, too, was a student, in the school of pharmacy. The second year, her youngest daughter joined them. Now, indeed, though the financial and educational burdens were difficult to bear, though her heart was torn when she thought of her husband battling alone with his problems, the worries of a lifetime seemed to have dropped from her shoulders.

Mary Emma was an honor student from the first. Gradually gaining recognition, she was chosen during her senior year from her entire class by her teacher, Dr. Wood, to take his place in the demonstration of obstetrics. This was an honor any man might covet. To her, a woman, it was a signal evidence of respect.

The keen joy of her own graduation was shared by the pride of motherhood in her son's accomplishments. When he received a diploma from his school, Mary Emma felt that she had truly achieved that for which she had come—the twofold purpose.

As a doctor, she was prepared to carry out her highest ideal of service. Her obstetrical work was especially successful; but her medical scope included the entire range of the general physician.

An unexpected page colored the last chapter in her book of life. Her career as a doctor did not prove to be the cross that her husband had expected to bear. Financially capable, she assumed his monetary burdens, and became not only his physician, but his devoted attendant whenever she could spare a moment from her practice during his last years. An invalid, he remained at home while she went about her professional duties. He was weak—she was strong. His loneliness would have been infinitely more tragic had it not been for her tender compassion. She gave him sustenance to the end of his life.

Into her fifteen years of practice she crowded all of the wisdom, knowledge, and activity of which she was capable. She took no vacations did no post-graduate work. Her life was a panorama of attendance on the sick until she died at the age of sixty-four.

The kindness of her heart, the tenderness of her ways were no less characteristic of her life as a doctor than was the courage that had made her one, the courage which—with God's help—had given her the vision and the power to cross the threshold of her smaller life into its larger room.

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THE GREAT WARRIOR SPEAKS

(*Concluded from page* 338)

purified soul. I must purge my soul of the things I see deep down under the clear waters.

"My mother was the daughter of a white man, the wrong kind of white man. My mother hated her father because he betrayed my grandmother. I, too, learned to hate the white man, all white men. I hated them so much that I disregarded the laws of my tribe and helped to kill what I had been taught to believe was woman's greatest enemy. I broke other laws. My people cast me out, partly because I broke the tribal laws and killed white men and partly because I was part white myself. I became an exile, roaming, roaming, roaming, hating white men, and, yes, I began to hate my own race, for they had cast me out.

"When the Pony Express came through the Rockies, I had with me deserters from Johnston's Army, the army which came to wipe out the Mormons. In my band were many escaped from prisons and renegades from many tribes. All these traitors knew secrets which would be valuable to me.

"The soldiers joined with me in declaring that this was the Indian's land, not the Mormon's nor any other white man's land, but only the Indian's.

"We killed! We killed immigrants, Pony Express riders, every class of men who tried to wedge an opening for the white settlers. Had not my mother and my grandmother taught me that the white man would put the tip of his cane in and then the next thing we would know, all his relatives would be beside us?

"When the Bannocks and Shoshones cast me out, I was called Digger Shoshone or Digger Ute. Now, with the aid of exiles, outlaws, and deserters, we did many things so as to lay the blame at the door of the Ute Chief and his people. We did the same thing among all tribes, trying to save this land for our own race, the Indians, and to make myself a great chief of many tribes."

There was a much longer pause this time. The chief, who had always been so sure of himself, was having a hard time concealing his emotions. With an effort he controlled his feelings.

"My children! It is nearly twenty snows since I learned my lesson. I started to learn it one cold morning long ago. With a few agitators, deserters, and renegades I sat my horse on a high hill far back from my own people's camp called Winter Quarters. From here we watched General Connor's cavalry and infantry wipe out my tribe. We saw them slaughter our own people with more hatred in their hearts than we had ever had. They may have acted like demons because in those hours between darkness and daylight that morning it was so very cold.

"When I saw my people slaughtered, all my sins were cast in my face at one mighty stroke."

Great tears were streaming down the old man's face as he continued.

"My children, my heart broke. There was nothing I could do. It was myself the soldiers wanted, but it was Chief Bear Hunter who paid the price and I could not save him. Down went my own sons and daughters as well as my tribal children.

"I had learned my lesson but still I had a price to pay. My bad reputation became known far and near. Others, wishing to do mischief, did so and laid the blame at my door. Yes, since that time I have been blamed for more than I ever did before.

"Do you see this silk hat?" The old man removed the silk hat from his head and caressed it fondly, then replaced it on his head before he uttered another word. "White men laugh at the hat because it sits on the head of an Indian; mining men laugh, immigrants laugh, freighters and stage coach hands have laughed, and now that railroad men are coming into our land they too, laugh and say, 'Look at the silk hat'."

There was another long pause.

"The hat is a symbol of my pledge. A great and mighty man, one who could look at a piece of paper and tell whether it was a Frenchman, an Englishman, or a Spaniard who did the writing on the page, one who could look at a small piece of paper and know how many barrels or boxes of supplies would come on the next freight wagon or army wagon. Yes, this mighty man was kind enough to give me this hat, and with the hat that mighty man gave me the kindest smile I have ever seen.

"When I put the hat on my head my heart made a pledge, and that pledge I have ever kept. From that hour I have been true to all men, white men and Indians, and yes, to the Great Spirit.

"When I die, and it won't be long now, I want my body buried in the spring whose waters have told me more clearly than I had ever known before the true facts of my life.

"Place the soles of my feet toward the east. Let my back be down against the murk and mud, for all that is behind me. Let my face look upward through the clear waters of the spring, that every morning when the sun shines down it will shine clearly and see the message that there is no lie in my heart, that my sins are at my back as I face the Great Spirit."

Note: Chief Pocatello died in the year 1883, and, according to his wish, his body was placed, together with his hat, in the depths of the Looking Glass Springs.

The Church Moves On

May 8, 1939

President Louise Y. Robison of the National Women's Relief Society returned from a visit to Washington, D. C., where she participated in a White House conference on the welfare and education of children of the nation.

LATTER-DAY SAINTS FIGURE IN S. F. FAIR EVENTS

By invitation, Latter-day Saints will conduct vesper services for the second time on Sunday, June 25, in the Hall of Religions on Treasure Island at the San Francisco fair. Services are held between 5:00 and 6:00 p. m. every Sunday. One of the General Authorities is expected to be present. First services under the direction of Church representatives were held May 7. President Eugene Hilton of the Oakland Stake spoke on "The Quest for Truth."

Another date of interest to the Church will be June 14, Flag Day, which will honor Utah and her pioneers. Committees are preparing a formal welcome and all-day program.

ENTIRE FAMILY CALLED TO SERVE ON MISSION

An unusual call will take Elder and Sister Harry W. Sandstrom of Riverton, Utah, their daughters, Violet and Diana, and their son, Carroll, to the Northwestern States Mission as full-time missionaries. Following a short period of training in the Mission Home they will leave for their new field of labor on June 8. The mission will realize the desire of an oldest son, Harold, who was killed six months ago in the Jordan school district bus-train crash. "He had planned so much on being able to do such a thing himself."

JUNE COMES AGAIN

(*Continued from page* 335)

glass curtains made little dazzling lights in her dark curls like sun on copper. And as Katherine looked at Tommy she suddenly thought of a picture in her old school book—a Viking ready for a storm.

"It's no use, Mother," Peggy Ann's voice had the cool assurance of youth. "We've made up our minds."

"But, darling," Katherine was trying, different tactics now. "Can't you see how much better it would be to wait—even till fall? We'll make a trousseau—we'll have a wedding reception. There'll be parties and showers and an announcement tea —"

"Mother, dear," Peggy Ann's smile was tolerant. "You don't seem to understand that I don't want those things. All I want is Tommy." Katherine shut her eyes as Tommy's hand closed over Peggy Ann's.

"What I would like to know," said Mrs. Brent, her nervous voice cutting indignantly through the quiet that followed, "is how things came to such a point without any of us parents knowing about it?"

"Me, too," puffed Mr. Brent, "that's what I'd like to know."

Tommy spoke now for the first time. His voice was clear, decided, but still respectful.

"Dad, the trouble with you is that you've forgotten you were ever young. All you think about is business. Why, I've known Peggy Ann ever since she was a 'freshie.' I've always been crazy about her—or maybe you wouldn't understand what that's like?"

"But marriage, son! Great scott! You might be crazy about a lot of girls before it's time to get married."

Tommy gave Peggy Ann a reassuring smile.

"Not a chance, Dad," he said, and turned as though he had made a final speech.

Katherine tried to fight off the sick feeling in the pit of her stomach. Hopefully she turned to John. He just had to do something. He could forbid them to get married—he could even threaten them!

"How old are you, Tommy?" John asked quietly. Oh, Katherine knew he would find a way.

The boy slipped unsteady fingers through his yellow hair. His eyes lifted quickly—almost defiantly, Katherine thought.

"Nineteen," he clipped the single word.

"Not of age," John said. "You can't marry without your parents' consent."

"You're right, sir," Tommy answered as though the answer had been carefully considered. "But who'll know I'm only nineteen if I tell them I'm twenty-one?"

John's eyes found Katherine's and held them for a moment. The kids had thought of everything and were determined to carry through their plans.

Katherine knew that things were getting dim before her eyes—the room was stuffy. Gradually she let herself tumble to the floor and remain there quietly during the hub-bub that followed.

"Get Dr. Jason!" John gave orders while his strong arms lifted Katherine to the sofa.

KATHERINE knew she could revive herself quickly if she wanted to. She really hadn't fainted, but maybe if Peggy Ann thought she had it might change the situation. She wanted desperately to open her eyes to see what she was doing, but she kept them closed. Presently she could hear Peggy Ann at the telephone calling Dr. Jason.

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JUNE COMES AGAIN

She could feel John's cool, strong hand on her forehead. She had a twinge of disgust for herself—she hated women who had hysterics, but something had to be done to make youngsters realize what they were doing to their parents.

Katherine decided now to open her eyes—Mr. Brent might decide to throw some water on her face if she didn't.

The first thing she saw was that deep crease between John's eyes. Tenderness swept through her. It wasn't John she wanted to worry. Quickly her eyes searched for Peggy Ann and Tommy. They were by the doorway to the dinette. Tommy's big fair head was bent down close to Peggy Ann's dark one, whispering.

Katherine groaned, not from any physical discomfort. The groan took the place of a frustrated wail. John was talking to her now in that low pleading voice of his. "Come on, Kay, brace up. The doctor will be here in a minute—"

The very thought of that roused Katherine. Dr. Jason was too clever for any woman's tricks to bluff him.

"Peggy Ann," she let her lips form the word, "Where is my little girl—my baby—"

Peggy Ann came to her then, but Tommy came too. She still held on to Tommy with one hand while she sat on the sofa beside her Mother.

"Feeling better, now, Mom?" this in that light, carefree way of hers. Fearless or indifferent? Katherine couldn't decide which, and it just seemed wiser not to answer but to smile wanly and let her hand rest tenderly on Peggy Ann's dark curls.

When Dr. Jason came, he decided rest and quiet would be the best thing for the remainder of the day; then in the morning she must come to the office for a complete examination. John and Peggy Ann both followed Dr. Jason out to his car.

Mr. and Mrs. Brent insisted on Tommy's leaving with them. "The very idea," scolded Mrs. Brent, "of your wanting to stay here with Mrs. Sholls in such a condition—"

They drove away with a reluctant Tommy, but not before Katherine had seen his eyes meet Peggy Ann's in a look tender and clinging.

After they had gone John and Peggy Ann helped her to bed. She tried and tried to catch her daughter's eyes. The girl seemed kind, solicitous, but unapproachable.

John insisted on the sleeping powder Dr. Jason left. Katherine didn't want to sleep—she needed to stay awake to think things out.

"I'll stay with you, Kay," John promised.

"Oh, John," she reached for his big capable hand (it was so nice to have John to cling to), "you will figure a way out of this, won't you, dear? Promise me you'll find a solution to the whole thing?"

"Yes, dear." Strong, reassuring fingers closed over Katherine's. "I promise to find a solution—"

.

IT RAINED that afternoon. Katherine awoke intermittently to wonder what the tapping at her windowpane was, and then to think vaguely, "It's raining—" Then drugged sleep would catch her

(*Continued on page 376*)

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THE NEW KIND OF MOTOR OIL 25¢ A QUART

JUNE COMES AGAIN

(*Continued from page 375*)

again. Once she was awake enough to have the whole morning incident flood her consciousness. She could hear Peggy Ann's light footsteps upstairs, restlessly to and fro. Was she pacing the floor?—packing her trunk? And John, where was he? Then she heard him in the basement moving boxes about—sounded sometimes as if he were unpacking things. Then the sleeping powder took effect again—John—Peggy Ann—the June rain—

It was early twilight when she really awoke. June twilight after rain! She arose and walked to the window feeling the breeze cool against her face; the rich odor of fresh earth and growing things made her nostrils quiver. All the world was laboring to express itself. The sun in the west was flaming red and gold—what poet had said it was like the glory of God? And it was, too, Katherine thought. The branch of a big boxelder tree swished lightly against her windowpane. A sparrow fluttered in the branches, and Katherine could see it spread its wings to cover the blue eggs. Life! Katherine thought, eternal life; creation repeating itself in everything. Then the father bird swept down through the sky, straight to the very branch where the nest was cradled.

Suddenly Katherine knew she must tell Peggy Ann what marriage meant—birth, pain, sacrifice. Yes, she would tell her everything. Now she believed that all her joy rested in Tommy's love, that marriage was a lark, a honeymoon. Katherine's fingers trembled as she fastened the blue satin dressing robe. She must hurry to tell her!

Peggy Ann listened dutifully. She sat cross-legged on the foot of her bed. The flowered cretonne of her long housecoat covered her slight figure completely, and she looked like the big doll on the window-sill by the cedar chest. Katherine's quick eyes noted the freshly ironed underthings—the dainty satin nightgown she had given Ann for Christmas lying folded on top, virgin white and untouched.

Katherine sat before her daughter. All her mother's love glistened in her eyes. She must make her understand. As her voice sped on, she was even surprised at her own eloquence. Once when she told of her suffering when her own baby was born, quick fear flashed for a moment in Peggy Ann's eyes, but was soon replaced by a shining, tender radiance. Katherine told of their financial struggles—poverty—years of hard work, sometimes they had even been hungry!

"But you had Dad," Peggy Ann said the words simply, like a great truth.

Katherine pleaded, she argued, she even threatened. Peggy Ann's eyes were lifted as though she could

(*Concluded on page 378*)

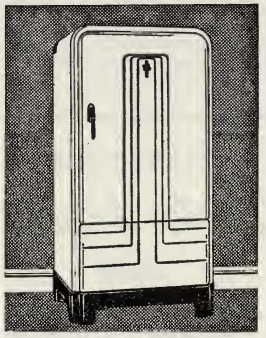
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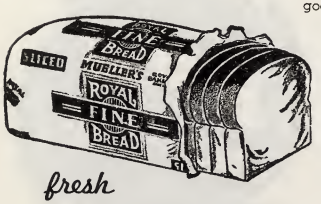
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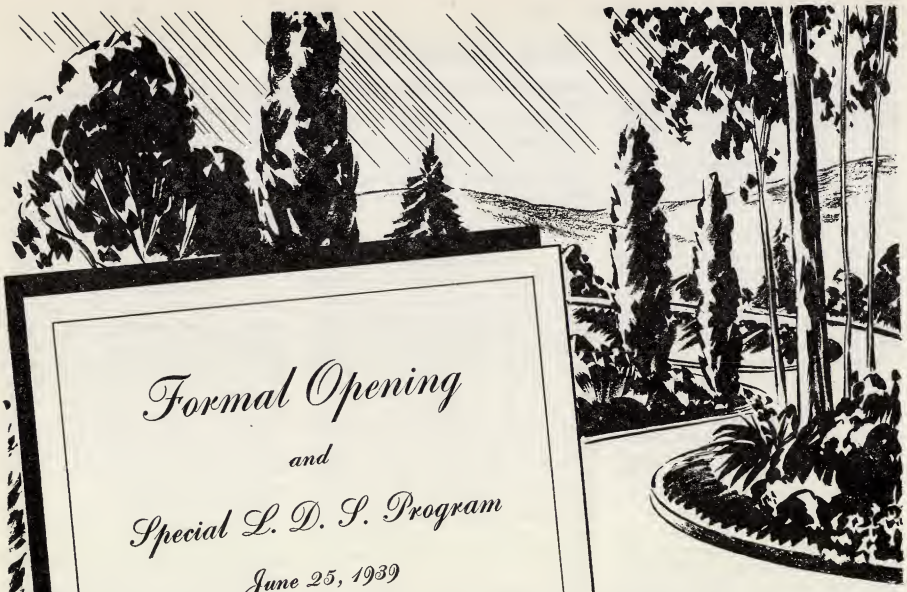
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JUNE COMES AGAIN

(*Concluded from page* 376)

still see the stars in spite of the blush-pink ceiling in her bedroom or the roof of the house above it. Her voice when she spoke was still heady with youth, but Katherine heard only the ageless quality of a girl in love.

"You mean well, Mother, and I love you for it, but after all I have to learn these things for myself. And anyway," her brown eyes were shining, not with tears but with anticipation, "I'll have Tommy to learn them with me."

It was a defeated Katherine who walked slowly back down the stairs. Wearily she lay down again upon the bed. This morning her illness had been feigned, but this evening she was sick at heart. She turned her face to the wall and mentally traced the pattern of the modernistic flower in the wallpaper.

Then John came to the door, rapped gently to see if she were awake. He had a book in his hand; Katherine could see it was her old kodak album, the one she had in college. Why, that had been packed in the bottom of the old tin trunk in the basement! What did he want with that?

"Look, dear, remember this?" he said kindly, putting the book on her lap after helping her to a sitting position with fluffy pillows behind her back. "Here, move over a bit—I'll sit here by you."

THE light from the shaded bed lamp was focused on a picture of herself when she was a "freshie." She was standing knee deep in snow, with her school book under her arm, a white tam pulled jauntily over one eye. December, 1918, was written in white ink under the picture.

"You were sweet, Kay—a little stubborn, but still mighty sweet. Remember that day?" She followed John back through the years. Yes, she could remember how they had both cut classes that day. "Let's get away alone," John had whispered, and they had hiked off through the snow, not feeling the cold.

John turned the page. There was the first time John told her he couldn't live a week without her. March, 1919, was written under that picture.

"And this one—gee, I'll never forget," there was a tense note in John's voice as he turned the pages over to the middle of the book. "Remember Stubby Lynch took a flashlight picture up at the weinie roast—remember, Kay?"

June, 1919! Ten of them in their hiking clothes! John was lying on his stomach roasting weinies on a long stick. There were Mayme and Ernest, Ethel and Joe, Bob and Sue. Then she and John had left the gang—walked on down the hill toward home—and John had told her, "Kay—I love you—let's get married—let's tell our folks now!"

• • • • •

KATHERINE was weeping. All the heartbreak of the long day came out in shaking sobs. John gathered her in his arms. "You see, dear," his voice took on that pleading tone again, "you can't stop things like that. It's always June for someone, Kay. June 1919—June 1939, it doesn't make any difference. I've never been sorry that we married when we did—right now I love you more than I did then—"

Katherine's eyes were fastened on the sunset in the west. Yes, it was a steady glow like that now. The fiery flame had gone but the glory was still there. It would be always and forever with John, Katherine thought tenderly. "Now and through eternity!"

She turned to John. The radiance of the sunset had melted away the frostiness in her eyes. "John, you are twice the lawyer that I thought you were. You've just won a big case whether you know it or not."

She followed John's eyes to the old kodak album on the bed.

"A good lawyer always backs up his plea with the evidence," she said with a wise smile.

Katherine jumped briskly from the bed, "Come, dear, we have a lot to do to get ready for that wedding. I hope it's a bright day."

"I think it will be," said John, "The sun always comes out after June rain."

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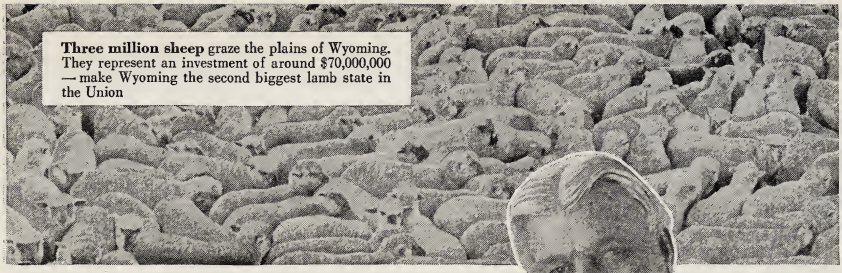
BRIGHAM YOUNG UNIVERSITY
PROVO, UTAH

Eight Points of Leadership

(*Continued from page* 331)

fillment of God's work. Then he rises without any further attempt on his part toward possession of leadership. One may be a leader, though he sit in the last seat of the ward meeting. If he attain that power of self-effacement, he is indeed a leader; for then men will follow him; men will feel it good to be in his presence. The leader who effaces self becomes companionable.

(*Concluded on page* 380)



Three million sheep graze the plains of Wyoming. They represent an investment of around $70,000,000 — make Wyoming the second biggest lamb state in the Union

TO UTAH FARMERS

I found out it takes a big man to look after the interests of Wyoming sheep ranchers. 285-pound Byron Wilson owns, with his brother, a 6000-acre ranch on the North Platte River. But Byron puts in most of his time being secretary of the Wyoming Wool Growers Association. That post and membership on the Executive Committee of the National Wool Growers Association keep him hustling. You'll travel a long way without finding another man as well-informed on lamb and wool marketing as Byron Wilson. Facts and figures he gave me are good news for every man who makes his living in agriculture. Mr. Wilson read and approved this interview just as you see it here in print —

YOUR SAFEWAY FARM REPORTER

BYRON WILSON, SECRETARY OF THE WYOMING WOOL GROWERS ASSOCIATION, TELLS HOW—

The Chains Keep People Eating Lamb

WITH SHEEP MEN nowadays production isn't much of a problem, according to Byron Wilson. "We're mostly old hands at raising lambs," he told me. "Selling is where sheep men need help. That's why I'm mighty grateful for the chain store co-operation we've been getting.

"As secretary of the Wyoming Wool Growers Association I know to the pound the results of producer-consumer lamb campaigns put on by Safeway and other chains. Last fall this selling aid put at least a dollar more per hundred-weight in the pockets of sheep men than they got at the same time the year before.

"In August and September Chicago market prices on lamb were dropping steadily. Then the chain stores went into action. In thousands of newspapers they advertised lamb at their own expense. They put up window posters, displayed lamb in their markets.

"Naturally they got results. My figures show that Safeway markets alone sold 1,068,000 pounds of lamb during the campaign — a 34% increase over the same period of the previous year. Of course the lamb market firmed up.

"Good salesmanship did this — not price-cutting. Safeway and the other chains paid producers the full market and sold top-grade lamb at regular prices. That producer-consumer drive, in my opinion, not only increased lamb consumption for a few weeks—it opened up a permanently larger outlet.

"Aside from these big special jobs, on lamb and other products, the chains give selling support to producers the year-round. We need the chain stores. Because their method cuts waste they are able to pay, and do pay, a fair price to the producer while still selling at an economical price to the consumer."

THE SAFEWAY FARM REPORTER

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EIGHT POINTS OF LEADERSHIP

(*Concluded from page* 378)

The Duty of Following

A sixth characteristic is that a great leader must be a great follower. A man who can't follow can never rise to leadership. It is as important to learn how to follow as it is to learn how to lead, for over all of us is someone higher. The ward president has a stake superintendent above him. Above him is the general superintendent, and above him is a Priesthood organization, and above the Church is God. No one can escape the duty of following. The duty of following is upon us all.

A leader must be willing to be directed. I may think I can make a better program for M. I. A. You may think that you can. But the program has been made by those in authority over us, and we must be good followers and carry out that program—with no quibbling, no whimpering, no fault-finding. The program may not be quite perfect; nothing else is quite perfect, but let us do our very best to carry it out to the limit. Then we begin to rise toward leadership. A leader who is always finding fault with the program and admiring himself by saying he could do it better, falls short of leadership. I like that story about carrying the message to Garcia—no whimpering, no questioning. There was a message and the order. The young man carried the message through and found his man. Don't attempt to modify the program because you don't like it. Man always makes a mistake, a great mistake, when he attempts to be a law unto himself. No man ever sets himself up as a law to himself if he wants to be a leader.

The Mark of Sincerity

There is still another mark of leadership. The leader sets a good example. He must conform to the law of the organization to which he belongs. He must be sincere. Insincerity defeats leadership. His personal love must be sincere. He must choose and let others choose. A leader must sincerely be what he seems to be—what he pretends to be.

The Mark of Prayer

Last—and I might have chosen twice as many marks of leadership, but I think these eight marks are the most important—last, a leader is always prayerful. He recognizes that though he may be called to leadership, he is just a poor human being with definite limitations—that the best he can do is to be an instrument through which the greater power may accomplish His purpose. He turns to the Giver of all good things and prays to Him, sets his face toward the Almighty, and in return praise comes to him; strength comes to him, and makes him a leader.

Men who are true leaders always walk hand in hand with God, figuratively, in the accomplishment of their work. There is no substitute that has ever been found or ever will be found for the spirit of God as a helper to man. Nothing can take its place.

M. I. A. workers will rise to great heights in this work, in this great God-inspired work, if they keep close to the Almighty in all they do. Pray for guidance daily. Pour out your heart to Him. Don't look for M. I. A. leadership unless you talk to the Lord, and He will help; He never fails, never disappoints.

Beyond this visible world is an invisible world. That is where we came from, and that is where we are going, sooner or later. The strength of mankind comes from communion with the unseen world. God lives there. His powers come out of that world. I must have the strength of God that makes me bigger, stronger, more capable than a mere man could be. Every M. I. A. worker is vitalized by that communion with God.

Faith, love, understanding, persistent industry, self-effacement, being a good follower, sincerity, and prayer—these are characteristics that mark successful leadership in this or any other great cause.

EVIDENCES AND RECONCILIATIONS

(*Continued from page* 353)

islands of the sea. What has been done in this case, within easy historical times, may have and probably has been done with earlier religious ideas. (See Sir G. Elliott Smith, *The Diffusion of Culture.*)

As a side light on this theory, it is interesting to note that the diffusionists are inclined to believe that

EVIDENCES AND RECONCILIATIONS

the center from which our present culture has diffused was Egypt; and that the diffusion began about 4000 years before Christ. (See Sir G. Elliott Smith, *In The Beginning.*)

These two contending and opposite theories—the independent development and the diffusion theories—have followers of equal scholastic standing. As said, the independent development theory has been the fashionable one for some time. But the history of scientific theories is that they rise and fall in popularity from time to time. The diffusion theory may soon be the one in best standing.

Latter-day Saints agree with both of these theories in part, and differ with them in part.

Revelation, the communication of man with God, lies fundamental in the Gospel structure. Every man born into the earth may receive knowledge and guidance through the omnipresent Holy Spirit. Should it be the will of the Lord, there could be no reason why two men, widely separated, and inaccessible one to the other, should not receive through revelation the same truths. To that extent, the doctrine of "independent development" can be accepted by Latter-day Saints.

Historically, however, the doctrine of diffusion seems to Latter-day Saints the more likely in explaining the religious and cultural similarities of the varying religions and races of men. Modern revelation, through the Prophet Joseph Smith, has given the clue. Adam was taught the Gospel, was baptized, received the gift of the Holy Ghost, and was ordained to the Priesthood. While details are not given, the inference seems justified that the father of the human race received a knowledge of the fullness of the Gospel, and all its gifts. We know that he was ordained a Presiding High Priest.

And after many days an angel of the Lord appeared unto Adam, saying: Why dost thou offer sacrifices unto the Lord? And Adam said unto him: I know not, save the Lord commanded me. And then the angel spake, saying: This thing is a similitude of the sacrifice of the Only Begotten of the Father, which is full of grace and truth. Wherefore, thou shalt do all that thou doest in the name of the Son, and thou shalt repent and call upon God in the name of the Son forevermore. And in that day the Holy Ghost fell upon Adam, which beareth record of the Father and the Son, saying: I am the Only Begotten of the Father from the beginning, henceforth and forever, that as thou hast fallen thou mayest be redeemed, and all mankind, even as many as will. . . . And thus the Gospel began to be preached, from the beginning, being declared by holy angels sent forth from the presence of God, and by his own voice, and by the gift of the Holy Ghost. And thus all things were confirmed unto Adam, by an holy ordinance, and the Gospel preached, and a decree sent forth, that it should be in the world, until the end thereof; and thus it was. . . . Now this same Priesthood, which was in the beginning, shall be in the end of the world also. . . . And our father Adam spake unto the Lord, and said: Why is it that men must repent and be baptized in water? And the Lord said unto Adam: Behold I have forgiven thee thy transgression in the Garden of Eden. . . . And it came to pass, when the Lord had spoken with Adam, our father, that Adam cried unto the Lord, and he was caught away by the Spirit of the Lord, and was carried down into the water, and was laid under the water, and was brought forth out of the water. And thus he was baptized, and the Spirit of God descended upon him, and thus he was born of the Spirit, and became quickened in the inner man. And he heard a voice out of heaven saying: Thou art baptized with fire, and with the Holy Ghost. This is the record of the Father, and the Son, from henceforth and forever; and thou art after the order of him who was without beginning of days or end of years, from all eternity to all eternity. Behold, thou art one in me, a son of God; and thus may all become my sons. Amen. (Pearl of Great Price, Moses 5:6-9, 58, 59; 6:7, 53, 64-68.)

ADAM taught the Gospel to his children and his children's children. Upon those who were worthy he conferred the Holy Priesthood. The Gospel with its principles and practices, its Priesthood and powers, were generally known among the people of Adam's long day.

Satan succeeded in those early days to turn many from righteous lives. These people lived sinfully. Yet, as they departed from association with the people of the Lord, they carried with them the knowledge of the Gospel. Such parts of it as seemed to fit their needs they retained, often warped beyond recognition. But, from the days of Adam, Gospel truth was diffused among the peoples of the earth.

The same thing happened after the flood. Noah, a righteous man, knowing the Gospel and holding the Priesthood, taught the plan of salvation and the doctrines of the Gospel to his day and generation. Some listened and obeyed, more heard the message with unwilling hearts. Self-conquest precedes full acceptance of the Gospel. Nevertheless, even

(*Concluded on page* 383)

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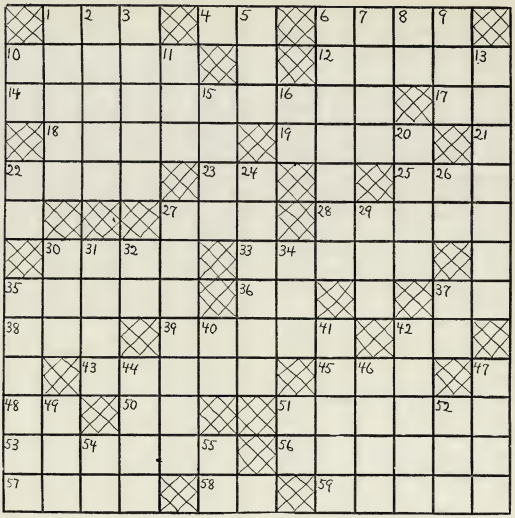
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■	O	F	■	T	H	E	■	E	A	R	T	H

Scriptural Crossword Puzzle—The Temple's Greater Glory—(Haggai 2:9)



ACROSS

1 "bring wood . . . build the house"
4 "I will take pleasure . . . it"
6 "from . . . day will I bless you"
10 An assembly
12 The chief Teutonic gods
14 The temporary house of worship that was replaced by the temple
17 North America
18 "thy house, and the . . . where thine honour dwelleth"
19 "I . . . fill this house with glory"
21 "and . . . will be glorified"
22 "should . . . to come short of it"
23 "O Lord, rebuke me not in thine anger" begins this Psalm
25 "of thine . . . have we given thee"
27 Old Testament books
28 "the mountain of God, even to "
30 "as he shall be able to . . ."
33 "and . . . be to thine house"
35 Abraham "sojourned in . . ."
36 "dwell . . . your cieled houses"
37 Compass point
38 One of Solomon's men; aim (anag.)
39 "and blossom as the . . . " (pl.)
42 Handwriting
43 "I am with you, . . . the Lord"
45 "I will shake . . . heavens"
48 Exclamation used to frighten
50 Earth as a goddess (Gr. Myth.)
51 "Set on the great pot, and . . . pottage"
53 City of Spain
56 "run down as waters, and righteousness as a mighty . . ."
57 "came the word of the . . ."
58 "every work . . . their hands"
59 "Thus speaketh the Lord of . . ."

Our Text from Haggai is 1, 4, 6, 18, 19, 21, 30, 33, 43, 45, 57, 58, and 59 combined

DOWN

1 Love feast of the early Christians
2 "planted thee a . . . vine"
3 "let him tell a . . ."
5 National Recovery Act
6 "and said unto her, . . . cumi"
7 "and thou shalt bruise his . . ."
8 "Who . . . left among you"
9 "I will be sorry for my . . ."
10 "bless the Lord . . . all times"
11 13 down is one
13 God's "token of a covenant" given after the flood
15 Russian river
16 Canada West
20 Learning
22 ". . . my spirit remaineth"
24 Mischievous
26 ". . . will serve the Lord"
27 Crowded
29 Wood sorrel
30 Precious stone
31 Plant
32 Richmond is its capital
34 Compass point
35 Frisk
37 Canadian province
40 Haggai is in this part of the Bible
41 Chest, a combining form
42 Measures
44 "grayheaded and very . . . men"
46 In the battle with the Philistines David was this
47 "the . . . of his garment" (pl.)
49 Egg, a combining form
51 Sunday School
52 Head covering
54 A Benjamite; reversed, a state
55 Hawaiian bird

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EVIDENCES AND RECONCILIATIONS

(*Concluded from page* 381)

those who refused full obedience, took of the Gospel such truths as they desired, and without authority built their religions in imitation of the full truth.

This explains to Latter-day Saints the many striking similarities among the non-Christian and Christian religions. The early knowledge of the Gospel has spread over the earth, as men have so spread, and as intercommunication among nations has continued. The founders of the great world religions, and of less important ones, for that matter, have used to their liking, often in their desire to serve their own people, parts of the truths of the Gospel.

It may be that these founders were led by inspiration to assemble the truths of the Gospel for the use of their fellow men. Even a minor Gospel truth is a blessing, and better than none. However, any such system can only be an approach to the covenant people which is the objective of the Gospel.

Sacred history leaves the conviction that in the increasing purpose of the Lord with respect to the human family, such peoples as have not been prepared for the Gospel have been given parts of it, as much as they could comprehend. Remember that the Higher Priesthood was taken from Israel in the wilderness because of their unfitness for the higher privilege. This view seems well confirmed by the following passage from the Book of Mormon:

> For behold, the Lord does grant unto all nations, of their own nation and tongue, to teach his word, yea, in wisdom, all that he seeth fit that they should have. (Alma 29:8.)

The person who rails at Old Testament accuracy because the substance of the Ten Commandments is found in the code of Hammurabi makes little impression upon Latter-day Saints who understand the spread of the knowledge of truth from Adam and Noah. The truths embodied in the Ten Commandments are part of the Gospel as taught to Adam. They were diffused among mankind. They were summarized and restated by the Lord to Moses and preserved in that form for the benefit of Israel and all the world. Much foolish Bible fault-finding disappears in the light of modern revelation.

Such then is the answer to the query at the head of this writing.

(*Editor's Note*: A series of articles dealing with Christian similarities in non-Christian religions will soon appear in *The Improvement Era*.)

The Church Moves On

(*Concluded from page* 362)

the plum in the contest, and, to their everlasting credit, the Mormons 'brought in' the last division."

Many of the episodes in the picture "Union Pacific" were filmed in southern Utah. (See "When the Rails Came West," *Improvement Era*, February, 1939, page 77.)

NEW M. I. A. GENERAL BOARD APPOINTMENTS

THE Young Men's General Board of the M. I. A. announce the appointment of T. Earl Pardoe, head of the speech department at Brigham Young University. His assignment is to the Community Activity section of the Board and dealing particularly with speech and drama.

At the same time Dr. Pardoe's appointment was announced by the Y. M. M. I. A. that of his wife, Kathryn B. Pardoe, was announced by the Young Women's General Board of the M. I. A. Her assignment is also in the speech and drama sections of the Community Activity committee.

GENERAL AUTHORITIES VISIT MISSIONS

RECENT assignments to members of the Council of the Twelve have taken them far afield. Elder Melvin J. Ballard accompanied President William W. Seegmiller on a tour of the Western States Mission. After attending a meeting of the national executive board of Boy Scouts of America in New York City, Elder George Albert Smith visited the East Central States Mission with William T. Tew, Jr., president. Elder Joseph F. Merrill left for the Northern States Mission in company with President Bryant S. Hinckley. Touring the European missions is Elder Joseph Fielding Smith.

Rufus K. Hardy of the First Council of Seventy left the latter part of April to visit the Tahitian Mission.

Sunday School and Primary association groups in the Hawaiian Islands were visited during April and May by Charles J. Ross, member of the Deseret Sunday School Union general board, and his wife, Sister Isabelle S. Ross, first assistant general superintendent of the Primary association. They represented general authorities of the Church at the Oahu Stake quarterly conference in April.

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Your Page and Ours

LET'S SAY IT CORRECTLY

"DATE" means specific time on the calendar. The word is not in good usage as a substitute for the legitimate words "engagement" or "appointment."

Examples:

"The date for June Conference is from June 9-11, inclusive."

"I have an appointment with the dentist."

"I am sorry, but a previous engagement prevents my accepting your invitation."

60 West Broad Street,
Mt. Vernon, New York,

Dear Editor:

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IF THE *Era* should ever need a testimonial from a member of a Branch who has really felt its loss, I hope you will give me an opportunity of putting my feelings on record. I do not see how any family in the Church can get along without it. . . . You can be sure that this family will never be without the *Era*. In glancing over a copy last night I was pleased to see that the cover was so attractive, that the format had not been changed appreciably, and I read the two inspirational editorials that bore the initials, *J. A. W.*

.

(Signed)
Beneta Wallis.

OFFICE OF THE DANISH MISSION
PRIORVEJ 12, COPENHAGEN F.,
DENMARK

March 17, 1939.

Dear Brother:

. . . Let me again compliment you on your very fine *Era*. It is the only English publication that I encourage my Elders to read and study.

Ever wishing you continued success in your work, I remain

Sincerely your brother,
(Signed) Mark B. Garff.

March 16, 1939.

I WISH you could see the way the members in England appreciate the use of the *Eras* sent over from the missionaries. As soon as the Elders are through they see use until the covers are literally worn off. We appreciate the continued improvement of the magazine and its genuine quality. We commend you on a very worthwhile and efficient job.

Sincerely your brother,
(Signed) Aldon J. Anderson,
British Mission Bookstore.

313 Churchill Avenue,
Subiaco, West Australia.

Dear Brother:

FROM far away Perth we send our thoughts of appreciation for the *Eras* we receive each month (down here underbelow).

Even though it takes one month for news from Zion to reach us, we find the *Era* causes us to forget the 12,000 miles separating us.

Wishing you success in your good work, we are

Lamar J. Wright
Harold G. Balls
Edwin J. Holmgren
Carmen Christensen (District Pres.)

Dear Brethren:

SINCE I started to labor here in the Canadian Mission I have come to realize how valuable the *Era* is to its readers. I won't be without it now for anything. I'm sure the other missionaries here in Ottawa feel the same way I do toward "The Voice of the Church." . . . It helps out more than you can realize. Its field is so broad and inclusive that it is truly the organ of the Church.

Sincerely your brother,
Orson B. Spencer.
224 Arlington Ave., Ottawa, Ont., Canada.
Canadian Mission.

ENGLISH VS. ALL COMERS

A Frenchman was relating his experience of studying the English language. He said:

"When I first discovered that if I was quick, I was fast; that if I was tied, I was fast; if I spent too freely, I was fast, and that not to eat was to fast, I was discouraged. But when I came across the sentence, 'The first one won one one dollar prize,' I gave up trying to learn the English language."

KNOWS BETTER NOW

"At twenty you left the country and came to the city. And for twenty-five years you've been working very hard. What for?"

"To get money to live in the country."

NO WASTE!

An old village woman grumbled at everything and everybody. The bishop of the village had determined to try to find something about which she had no complaint. He thought he had found it in the old lady's crop of potatoes, which was the finest for miles around. "For once you must be pleased," the bishop said, with a smile, as he met the woman in front of her cottage. "Everybody's saying how splendid your potatoes are this year." The woman glowered at him as she answered: "They're not so bad. But where's the bad potatoes for pigs?"

THESE MODERNS

Grandfather cut down trees and split firewood with an axe, walked beside the wagon in zero weather, carried the lines over his shoulder and whipped his hands around his body to keep from freezing. Now the grandson thinks he is roughing it if he has to drive the sedan without a heater.

LOOKS LIKE ONE



"I couldn't serve as a juror, Judge. One look at that fellow convinces me he is guilty."

"Sh-h-h! That's the district attorney."

HE KNEW THE ANSWER

Sailor: "Waiter, call the manager, I can't eat this."
Waiter: "It's no use, he won't eat it, either."

ONE ENOUGH FOR HIM

Mose: "Ah sho' is glad Ah wasn't King Solomon."
Rastus: "Whaffer yo' has dat 'pinion?"
Mose: "Huh, huntin' up washin's foh one wife keeps me plenty busy."

DEPENDABLE WIFE

Doctor: "Mose, do you think it's right for you to leave your wife working over a wash tub while you go fishing?"
Mose: "Oh, yassuh, she'll work jes as hard as if I was home watchin' her."

For Summer Radio Hours

Through nearly eighteen years, KSL has brought its listeners a schedule increasingly rich in entertainment value and pleasure. This summer, this station and the Columbia Broadcasting System combine to present programs welcomed in every home.

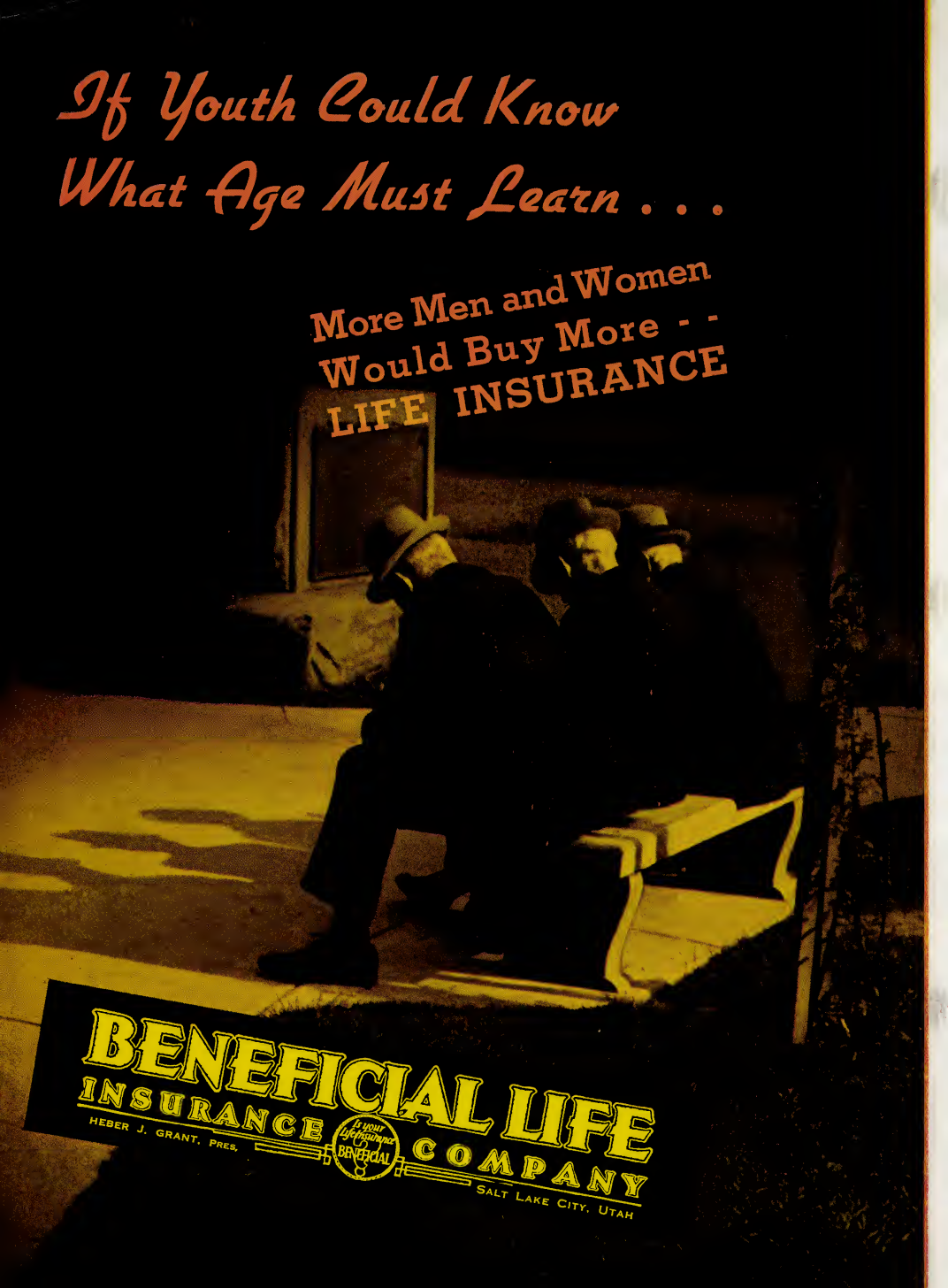
In drama and education, KSL invites you to listen regularly to such outstanding programs as "Americans at Work", "Men Against Death", "Foundations of Democracy", "What Price America", "Let's Pretend." For your musical enjoyment, Columbia's summer offering includes the Sunday evening concerts of the New York Philharmonic Orchestra, the Cincinnati Conservatory of Music Saturday programs, Columbia's Music Hour on Mondays, the Music Hour on Sunday evenings.

To these, KSL adds its own timely presentation of particular interest to the Intermountain West. For a summer of brilliant radio enjoyment, you will find KSL your station of distinct features in drama, in music, in entertainment and in news.

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